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CRITICAL REVIEW.

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Isaiah. A new Translation ; with a Preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert Lowth, D. D. F. R. SS. Lond. and Goettin. Lord Bishop of London. 4to. 18s. boards. Cadell.

ISAIAH is an author, whose writings are, on many accounts, entitled to the highest estimation. His father Amoz is said to have been the son or the grandson of Joash, king of Judah. We may therefore suppose him to have been intimately acquainted with the most important circumstances of the Jewish state. The observation, which Quinctilian makes on Messala, a celebrated Roman orator, is perhaps equally applicable to Isaiah : ‘ quodamodò præ se fert in dicendo nobilitatem suam.’ His language is certainly pure and elegant ; and where the subject requires elevation, it is animated and sublime. His descriptions abound with a variety of grand and striking images. In his writings we have a full view of the beauty, force, and majesty of the oriental style ; and those rapturous flights, and excursions into futurity, which indicate, beyond dispute, a divine inspiration.

It may be farther observed, that Isaiah is of much earlier date * than any profane author now extant, except Homer and Hesiod ; and that his writings throw a light on some obscure parts of history, and several remarkable customs of antiquity.

We cannot therefore forbear expressing our satisfaction at the sight of this publication, which bears incontestible marks

* Esaias vidit gloriam Domini, ch. vi. anno ant. Chr. 759. Usher.

of extensive learning, united with a refined taste; and is calculated to do equal honour to the commentator, and the illustrious prophet.

The design of the present version is not only to give an exact and faithful representation of the words and of the sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original.

The latter part of this design coincides perfectly well with the former. It is indeed impossible to give a just idea of the prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this prophet have been given, as well of old as in later times, a just representation of the prophet's manner, and of the form of his composition has never been attempted or even thought of, by any translator, in any language, whether ancient or modern. Whatever of that kind has appeared in former translations, and much indeed must appear in every literal translation, has been rather the effect of chance than of design, of necessity than of study: for what room could there be for study or design in this case, or at least for success in it, when the translators themselves had but a very imperfect notion, an inadequate or even false idea of the real character of the author as a writer; of the general nature, and of the peculiar form, of the composition?

'It has, I think, says this learned writer, been universally understood, that the prophecies of Isaiah are written in prose. The style, the thoughts, the images, the expressions, have been allowed to be poetical, and that in the highest degree: but that they are written in verse, in measure, or rhythm, or whatever it is that distinguishes, as poetry, the composition of those books of the Old Testament, which are allowed to be poetical, such as Job, the Psalms, and the Proverbs, from the historical books, as mere prose; this has never been supposed, at least has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew verse have been various; their ideas of the nature of it vague, obscure, and imperfect, yet still there has been a general persuasion, that some books of the Old Testament are written in verse; but that the writings of the prophets are not of that number.'

In opposition to this notion, his lordship, in a preliminary Dissertation, endeavours to shew, that there is a manifest uniformity between the prophetic style, and that of the books
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supposed to be metrical; a uniformity in every known part of the poetical character, which equally discriminates the prophetic and the metrical books, from those acknowledged to be prose; and consequently, that the poetical and the prophetic character of style and composition, though generally supposed to be different, are really one and the same.

The first and most manifest indication of verse in the Hebrew poetical books presents itself in the acrostich or alphabetical poems, of which there happily remain many examples, and those of various kinds. The nature, or rather the form, of these poems is this: the poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every stanza begins with each letter in its order, as it stands in the alphabet, that is, the first line, or first stanza, begins with א, the second with ב, and so on. This was certainly intended for the assistance of the memory; and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion: which being expressed in detached sentences, or aphorisms, (the form in which the sages of the most ancient times delivered their instructions) the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant in the books of the Old Testament, twelve * of these poems; reckoning the four first chapters of the Lamentations of Jeremiah as so many distinct poems; three † of them perfectly alphabetical: in which every line is marked by its initial letter; the other nine less perfectly alphabetical, in which every stanza only is so distinguished.

His lordship examines the most remarkable circumstances in these alphabetic poems, and then draws the following inferences.

* In the first place, we may safely conclude, that the poems perfectly alphabetical consist of verses properly so called; of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere prose, in which numbers and harmony are totally disregarded, should be laid out according to a scale of division, which carries with it such evident

* Psal. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv. Prov. xxxi. v. 10—31. Lam. i, ii, iii, iv.

† Psal. cxi, cxii. Lam. iii.

marks of study and labour, of art in the contrivance, and exactness in the execution. And I presume it will be easily granted, in regard to the other poems, which are divided into stanzas by the initial letters, which stanzas are subdivided by the pauses of the sentence into a certain number of lines easily distinguished one from another, most commonly the same number of lines to a stanza in the same poem; that these are of the same kind of composition with the former, and that they equally consist of verses. And in general, in regard to the rest of the poems of the Hebrews, bearing evidently the same marks and characteristics of composition with the alphabetical poems in other respects, and falling into regular lines, often into regular stanzas, according to the pauses of the sentences; which stanzas and lines have a certain parity or proportion to one another; that these likewise consist of verse; of verse distinguished from prose, not only by the style, the figures, the diction; by a loftiness of thought, and richness of imagery; but by being divided into lines, and sometimes into systems of lines; which lines having an apparent equality, similitude, or proportion, one to another, were in some sort measured by the ear, and regulated according to some general laws of metre, rhythm, harmony, or cadence.

* Further, we may conclude from the example of the perfectly alphabetical poems, that whatever it might be that constituted Hebrew verse, it certainly did not consist in rhyme, or similar and correspondent sounds at the ends of the verses: for as the ends of the verses in those poems are infallibly marked; and it plainly appears, that the final syllables of the correspondent verses, whether in distichs or triplets, are not similar in sound to one another; it is manifest, that rhymes, or similar endings, are not an essential part of Hebrew verses. The grammatical forms of the Hebrew language in the verbs, and pronouns, and the plurals of nouns, are so simple and uniform, and bear so great a share in the termination of words, that similar endings must sometimes happen, and cannot well be avoided; but so far from constituting an essential or principal part of the art of Hebrew versification, they seem to have been no object of attention and study, nor to have been industriously sought after as a favourite accessory ornament.

* That the verses had something regular in their form and composition, seems probable from their apparent parity and uniformity, and the relation which they manifestly bear to the distribution of the sentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, these examples give us no light, nor afford us sufficient principles on which to build any theory, or to form any hypothesis. For harmony arises from the proportion, relation, and correspondence of different combined sounds; and verse from the arrangement of words, and the disposition of syllables, according to number, quantity, and accent; therefore the harmony and true modulation of verse depends

depends upon a perfect pronunciation of the language, and a knowledge of the principles and rules of versification; and metre supposes an exact knowledge of the number and quantity of syllables, and, in some languages, of the accent. But the true pronunciation of Hebrew is lost: lost to a degree far beyond what can ever be the case of any European language preserved only in writing: for the Hebrew language, like most of the other Oriental languages, expressing only the consonants, and being destitute of its vowels, has lain now for two thousand years in a manner mute and incapable of utterance: the number of syllables is in a great many words uncertain; the quantity and accent wholly unknown. We are ignorant of all these particulars; and incapable of acquiring any certain knowledge concerning them: how then is it possible for us to attain to the knowledge of Hebrew verse? That we know nothing of the quantity of the syllables, in Hebrew, and of the number of them in many words, and of the accent, will hardly now be denied by any man: but if any should still maintain the authority of the Masoretical punctuation, (though discordant in many instances from the imperfect remains of a pronunciation of much earlier date, and of better authority, that of the Seventy, of Origen, and other writers,) yet it must be allowed, that no one, according to that system, had been able to reduce the Hebrew poems to any sort of harmony. And indeed it is not to be wondered, that rules of pronunciation, formed, as it is now generally admitted, above a thousand years after the language ceased to be spoken, should fail of giving us the true sound of Hebrew verse. But if it was impossible for the Masoretes, assisted in some measure by a traditionary pronunciation, delivered down from their ancestors, to attain to a true expression of the sounds of the language; how is it possible for us at this time, so much further removed from the only source of knowledge in this case, the audible voice, to improve or to amend their system, or to supply a more genuine system in its place, which may answer our purpose better, and lay open to us the laws of Hebrew versification? The pursuit is vain; the object of it lies beyond our reach; it is not within the compass of human reason or invention. The question concerning Hebrew metre is now pretty much upon the same footing with that concerning the Greek accents. That there were certain laws of antient Hebrew metre is very probable; and that the living Greek language was modulated by certain rules of accent is beyond dispute: but a man born deaf may as reasonably pretend to acquire an idea of sound, as the critic of these days to attain to the true modulation of Greek by accent, and of Hebrew by metre.

Thus much then, I think, we may be allowed to infer from the alphabetical poems; namely, that the Hebrew poems are written in verse, properly so called; that the harmony of the verses does not arise from rhyme, that is, from similar corres-

ponding sounds terminating the verses; but from some sort of rhythm, probably from some sort of metre, the laws of which are now altogether unknown, and wholly undiscoverable; yet that there are evident marks of a certain correspondence of the verses with one another, and of a certain relation between the composition of the verses and the composition of the sentences; the formation of the former depending in some degree upon the distribution of the latter; so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other; which peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew Scriptures, which are written in verse, from those, which are written in prose.

This requires a larger and more minute explication; not only as a matter necessary to the author's design; that is, to ascertain the character of the prophetic style in general, and that of the prophet Isaiah in particular; but as a principle of considerable use, and of no small importance in the interpretation of the poetical parts of the Old Testament. He therefore resumes the subject (which he had occasionally treated in his *Prælections* *) pursues it to a greater extent, and illustrates it with a variety of new examples.

The correspondence of one verse, or line, with another, he calls parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it, in sense, or similar to it in the form of grammatical construction, these he calls parallel lines, and the words or phrases answering one to another in the corresponding lines, parallel terms.

Parallel lines he reduces to three sorts: parallels synonymous, parallels antithetic, and parallels synthetic. Of each of these he gives a variety of examples, in order to shew the various forms, under which they appear: first from the books universally acknowledged to be poetical; then correspondent examples from the prophet Isaiah; and sometimes also from the other prophets; to shew, that the form and character of the composition is in all the same.

First of parallel lines synonymous: that is, which correspond one to another by expressing the same sense in different but equivalent terms. As in the following examples:

‘ O-Jehovah, in-thy-strength the-king shall-rejoice;
And-in-thy-salvation how greatly shall-he-exult!
The-desire of-his-heart thou-hast-granted unto-him;
And-the-request of-his-lips thou-hast-not-denied.’

Pf. xxi. 1—2.

* *Prælect.* xviii, xix.

‘ Because

' Because I-called, and-ye-refused ;
I-stretched-out my-hand, and-no-one regarded ;
But-ye-have-defeated all my-counsel ;
And-would-not incline to-my-reproof ;
I also will-laugh at-your-calamity ;
I-will-mock, when-what-you-feared cometh ;
When-what-you-feared cometh like-a-devastation ;
And-your-calamity advanceth like-a tempest,' &c.

Prov. i. 24—27.

Seek-ye Jehovah, while-he-may-be-found ;
Call-ye-upon-him, while-he-is near :
Let-the-wicked forsake his-way ;
And-the-unrighteous man his-thoughts :
And-let-him-return to Jehovah, and-he-will-compassionate-him ;
And-unto our-God for he-aboundeth in-forgiveness.

Isa. lv. 6, 7.

The author produces many other examples, from the prophets, in which, he observes, the parallel lines sometimes consist of three or more synonymous terms ; sometimes of two ; which is generally the case, when the verb, or the nominative case of the first sentence is to be carried on to the second, or understood there ; and sometimes of one only.

The terms in English, consisting of several words, are hitherto distinguished by marks of connection ; to shew, that they answer to single words in Hebrew.

Sometimes, he observes, the lines consist, each of double members, or two propositions.

' Bow thy heaven, O Jehovah, and descend ;
Touch the mountains, and they shall smoke :
Dart forth lightening, and scatter them ;
Shoot out thine arrows, and destroy them.' Pf. cxliv. 5, 6.

' And they shall build houses, and shall inhabit them ;
And they shall plant vineyards, and shall eat the fruit thereof :
They shall not build, and another inhabit ;
They shall not plant, and another eat ;
For as the days of a tree, shall be the days of my people ;
And they shall wear out the works of their own hands.'

Isa. lxxv. 21, 22.

Parallels are sometimes formed by a repetition of part of the first sentence.

' My voice is unto God, and I cry aloud ;
My voice unto God, and he will hearken unto me.

The waters saw thee, O God ;
The waters saw thee ; they were seized with anguish.'

Pf. lxxvii. 1, 16.

• For he hath humbled those that dwell on high ;
 The lofty city, he hath brought her down :
 He hath brought her down to the ground ;
 He hath leveled her with the dust.
 The foot shall trample upon her ;
 The feet of the poor, the steps of the needy.' If. xxvi. 5, 6.

There are parallel triplets, when three lines correspond together, and form a kind of stanza ; of which however only two commonly are synonymous.

• The wicked shall see it, and it shall grieve him ;
 He shall gnash his teeth, and pine away ;
 The desire of the wicked shall perish. Ps. cxii. 10.

• And he shall snatch on the right, and yet be hungry ;
 And he shall devour on the left, and not be satisfied ;
 Every man shall devour the flesh of his neighbour.' If. ix. 20.

There are likewise parallels consisting of four lines : two distichs being so connected together by the sense and the construction, as to make one stanza. Such is the form of the thirty-seventh Psalm, which is evidently laid out by the initial letters in stanzas of four lines.

• Be not moved with indignation against the evil doers ;
 Nor with zeal against the workers of iniquity :
 For like the grass they shall soon be cut off ;
 And like the green herb they shall wither.' Ps. xxxvii. 1, 2.

• The ox knoweth his possessor ;
 And the ass the crib of his lord :
 But Israel doth not know Me ;
 Neither doth my people consider.' If. i. 3.

In stanzas of four lines sometimes the parallel lines answer to one another alternately ; the first to the third, and the second to the fourth :

• As the heavens are high above the earth ;
 So high is his goodness over them that fear him :
 As remote as the east is from the west ;
 So far hath he removed from us our transgressions.'

Ps. ciii. 11, 12.

• And ye said : Nay, but on horses will we flee ;
 Therefore shall ye be put to flight :
 And on swift coursers will we ride ;
 Therefore shall they be swift, that pursue you.'

Isa. xxx. 16.

His lordship produces some periods, which make stanzas of five lines ; and then proceeds to the second sort of parallels, viz. the antithetic ; in which the degrees of antithesis are various. Examples.

• A wife

‘ A wise son rejoiceth his father :
But a foolish son is the grief of his mother.’ Prov. x. 1.

Where every word hath its opposite: for the terms *father* and *mother* are, as the logicians say, relatively opposite.

‘ The memory of the just is a blessing ;
But the name of the wicked shall rot.’ Prov. x. 7.

Here there are only two antithetic terms: for *memory* and *name* are synonymous.

‘ There is that scattereth, and still encreaseth ;
And that is unreasonably sparing, yet groweth poor.’ Prov. xi. 24.

Here is a kind of double antithesis; one between the two lines themselves, and likewise a subordinate opposition between the two parts of each.

The foregoing examples, and others, which our author cites, are taken from the Proverbs of Solomon, where they abound: for this form is peculiarly adapted to that kind of writing; to adages, aphorisms, and detached sentences. Indeed the elegance, acuteness, and force of a great number of Solomon's wise sayings, arise in a great measure from the antithetic form, the opposition of diction and sentiment. We are not therefore to expect frequent instances of it in the other poems of the Old Testament; especially those, that are elevated in the style, and more connected in the parts. The author however adds a few examples from the higher poetry.

‘ These in chariots, and those in horses ;
But we in the name of Jehovah our God will be strong:
They are bowed down, and fallen ;
But we are risen, and maintain ourselves firm.’ Ps. xx. 7, 8.

‘ Yet a little while and the wicked shall be no more ;
Thou shalt look at his place, and he shall not be found :
But the meek shall inherit the land ;
And delight themselves in abundant prosperity.’

Ps. xxxvii. 10, 11.

In this example the opposition lies between the two parts of a stanza of four lines, the latter distich being opposed to the former. So likewise the following :

‘ For the mountains shall be removed ;
And the hills shall be overthrown :
But my kindness from thee shall not be removed ;
And the covenant of my peace shall not be overthrown.’

Isa. liv. 10.

The third sort of parallels the author calls synthetic, or constructive, where the parallelism consists only in the similar form of construction: in which word does not answer to word, and

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sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

• Praise ye Jehovah, ye of the earth;
Ye sea-monsters, and all deeps:
Fire and hail, snow and vapour;
Stormy wind, executing his command:
Mountains and all hills;
Fruit-trees, and all cedars:
Wild beasts, and all cattle.' &c.

Pf. cxlviii. 7.

• Is such then the fast which I choose?
That a man should afflict his soul for a day?
Is it, that he should bow down his head like a bulrush;
And spread sackcloth and ashes for his couch?
Shall this be called a fast;
And a day acceptable to Jehovah?
Is not this the fast that I choose?
To dissolve the bands of wickedness;
To loosen the oppressive burthens;
To deliver those that are crushed by violence;
And that ye should break asunder every yoke?
Is it not to distribute thy bread to the hungry;
And to bring the wandering poor into thy house?
When thou seest the naked, that thou clothe him;
And that thou hide not thyself from thine own flesh?
Then shall thy light break forth like the morning;
And thy wounds shall speedily be healed over:
And thy righteousness shall go before thee;
And the glory of Jehovah shall bring up thy rear.'

Isa. lviii. 5—8.

His lordship produces other examples on this head, and observes, that though there are perhaps no two lines corresponding one with another as equivalent or opposite in terms; yet there is a parallelism equally apparent, and almost as striking, which arises from the similar form and equality of the lines, from the correspondence of the members and the construction; the consequence of which is a harmony and rhythm little inferior in effect to that of the two kinds preceding.

• Of the three different sorts of parallels, as above explained, every one hath its peculiar character and proper effect: and therefore they are differently employed on different occasions. . . .
Synonymous parallels have the appearance of art and concinnity, and a studied elegance. They prevail chiefly in shorter poems; in many of the Psalms; in Balaam's prophecies; frequently in those of Isaiah, which are most of them distinct poems of no great

great length. The antithetic parallelism gives an acuteness and force to adages and moral sentences; and therefore abounds in Solomon's proverbs, and elsewhere is not often to be met with. The poem of Job, being on a large plan, and in a high tragic style, though very exact in the division of the lines, and in the parallelism, and affording many fine examples of the synonymous kind, yet consists chiefly of the constructive. A happy mixture of the several sorts gives an agreeable variety; and they serve mutually to recommend and set off one another.

The author, having observed, that there appeared to be two sorts of Hebrew verses, differing from one another in regard to their length, and having fully described the shorter kind, proceeds to treat of the longer.

This distinction of Hebrew verses into longer and shorter, is, he says, founded on the authority of the alphabetic poems; one third of the whole number of which being manifestly of the larger sort of verse, the rest of the shorter. He does not attempt exactly to define, by the number of syllables, the limit, which separates one sort of verse from the other; all that he affirms is this; that one of the three poems perfectly alphabetical, and therefore infallibly divided into its verses; and three of the nine other alphabetical poems, divided into their verses, after the manner of the perfectly alphabetical, with the greatest degree of probability; that these four poems, being the four first Lamentations of Jeremiah, fall into verses about one third longer, taking them one with another, than those of the other eight alphabetical poems. Example of these long verses from a poem perfectly alphabetical.

' I am the man, that hath seen affliction, by the rod of his anger :

He hath led me, and made me walk in darkness, and not in light.

Even again turneth he his hand against me, all the day long.

He hath made old my flesh and my skin, he hath broken my bones.' &c.

Lam. iii. 1—4.

Examples of the same sort of verse, where the limits of the verses are to be collected only from the poetical construction of the sentences.

' The law of Jehovah is perfect, restoring the soul :

The testimony of Jehovah is sure, making wise the simple :

The precepts of Jehovah are right rejoicing the heart;

The commandment of Jehovah is clear enlightening the eyes.'

&c.

Ps. xix. 7.

' A sound

* A sound of a multitude in the mountains, as of many people;
A sound of the tumult of kingdoms, of nations gathered together:

Jehovah God of hosts mustereth the host for the battle.

They come from a distant land, from the end of heaven;

Jehovah and the instruments of his wrath, to destroy the whole land.

Isa. xiii. 4, 5.

His lordship having endeavoured to establish, and to point out, the criteria of two sorts of verse, the shorter and the longer, shews the reader the use and application of the foregoing observations.

* It is, says he, incumbent on every translator to study the manner of his author; to mark the peculiarities of his style, to imitate his features, his air, his gesture, and, as far as the difference of language will permit, even his voice; in a word, to give a just and expressive resemblance of the original. If he does not carefully attend to this, he will sometimes fail of entering into his meaning; he will always exhibit him unlike himself; in a dress, that will appear strange and unbecoming to all that are in any degree acquainted with him. Sebastian Castellio stands in the first rank for critical abilities and theological learning among the modern translators of Scripture: but by endeavouring to give the whole composition of his translation a new cast, to throw it out of the Hebrew idiom, and to make it adopt the Latin phrase and structure in its stead, he has given us something that is neither Hebrew nor Latin: the Hebrew manner is destroyed, and the Latin manner is not perfectly acquired: we regret the loss of the Hebrew simplicity, and we are disgusted with the perpetual affectation of Latin elegance. This is in general the case; but chiefly in the poetical parts. Take the following for a specimen.

“Quum Israelitæ ex Ægypto, quum Jacobæa domus emigraret ex populo barbaro,

“Judæi Israelitæ Deo fuere sanctitati atque potestati.

“Quo viso, mare fugit, & Jordanis retrocessit.

“Montes arietum, colles ove natorum ritu exiliverunt.”

* Surely to this even the barbarism of the Vulgate is preferable: for though it has no elegance of its own, yet it still retains the form, and gives us some idea of the force and spirit, of the Hebrew. I will subjoin it here; for it need not fear the comparison.

“In exitu Israel de Ægypto, domus Jacob de populo barbaro,

“Facta est Judæa sanctificatio ejus, Israel potestas ejus.

“Mare vidit, & fugit: Jordanis conversus est retrorsum.

“Montes exultaverunt ut arietes: & colles sicut agni ovium.”

* Flatness and insipidity will generally be the consequence of deviation from the native manner of an original, which has a real

real merit, and a peculiar force of its own; for it will be very difficult to compensate the loss of this by any adventitious ornaments. To express fully and exactly the sense of the author is indeed the principal, but not the whole duty of the translator. In a work of elegance and genius he is not only to inform; he must endeavour to please; and to please by the same means, if possible, by which his author pleases. If this pleasure arises in a great measure from the shape of the composition, and the form of the construction, as it does in the Hebrew poetry perhaps beyond any other example whatsoever, the translator's eye ought to be always intent upon this: to neglect this, is to give up all chance of success, and all pretension to it.

—This strict attention to the form and fashion of the composition of the sacred writings of the Old Testament is not only useful and even necessary in the translator, who is ambitious of preserving in his copy the force, and spirit, and elegance of the original: it will be of great use to him likewise merely as an interpreter; and will often lead him into the meaning of obscure words and phrases: sometimes it will suggest the true reading, where the text in our present copies is faulty; and will verify and confirm a correction offered on the authority of MSS, or of the antient versions.

His lordship adds some examples as evidences of what is here advanced, from Isaiah xxviii. 14, 15, 18, where the parallelism has a remarkable influence in determining the sense of the words, and rectifying two inveterate mistakes in the text.

Rabbi Azarias, a learned Jew of the sixteenth century, has treated of the ancient Hebrew versification upon principles similar to those above proposed, and partly coincident with them. He makes the form of the verse depend on the structure of the sentence, and the measures in every verse to be determined by the several parts of the proposition. As he is the only one of the Jewish writers, who appears to have had any just idea at all of this matter; as his system seems to be well founded; and as his observations may be of use on the present occasion, both by giving some degree of authority to the hypothesis above explained, and by setting the subject in a light somewhat different, his lordship gives his opinion at large.

He agrees with Azarias in his general principle of a rhythmus of things: but instead of considering terms, or phrases, or senses in single lines, as measures, determining the nature and denomination of the verse, as dimeter, trimeter, or tetrameter, he considers only that relation and proportion of one verse to another, which arises from the correspondence of terms and from the form of construction; from whence results a rhythmus of propositions and a harmony of sentences.

‘This

‘ This peculiar conformation of sentences, says his lordship, short, concise, with frequent pauses, and regular intervals, divided into pairs, for the most part, of corresponding lines, is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose: and this, I suppose, is what is implied in the name *mizmor*; which I understand to be the proper name for verse, that is, for numerous, rhythmical, or metrical language. This form made their verse peculiarly fit for music and dance, which with them were the usual concomitants of poetry, on occasions of public joy, and in the most solemn offices of religion. . . .

‘ But, besides the poetical structure of the sentences, there are other indications of verse in the poetical and prophetic parts of the Hebrew scriptures: such are peculiarities of language, unusual and foreign words, phrases, and forms of words, uncommon in prose; bold elliptical expressions; frequent and abrupt change of persons; and an use of the tenses out of the common order: and lastly, the poetical dialect consisting chiefly in certain anomalies peculiar to poetry; in letters and syllables added to the ends of words: a kind of licence commonly permitted to poetry in every language. But as these cannot be explained by a few examples, nor perfectly understood without some knowledge of Hebrew; I must beg leave to refer the learned reader, who would enquire further into this subject to what I have said upon it in another place; or rather, to recommend it to his own observation in reading the sacred poets in their own language.’

Thus far of the genuine form and character of the prophet’s composition, which it appears to have been the translator’s endeavour closely to follow, and as exactly to express as the difference of the languages would permit: in which indeed he has had great advantage in the habit, which our language has acquired, of expressing with ease, and not without elegance, Hebrew ideas, and Hebrew forms of speaking, from our constant use of a close verbal translation both of the Old and New Testament, which has by degrees moulded our language into such a conformity with that of the original scriptures, that it can, upon occasion, assume the Hebrew character, without appearing altogether forced and unnatural.

[To be continued.]

Medical and Philosophical Commentaries, by a Society in Edinburgh.

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THIS work, which has been published in periodical numbers, was begun about five years ago; and, by quarterly publications, five volumes are now completed. Besides an Index

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dex to each volume, there is now subjoined to the fifth a general alphabetical Table of Contents to all that has been already published. By this general index the compilers tell us, that they are in hopes they shall render the product of their first lustrum, one complete and connected work. Their quarterly publications were intended for giving early intelligence of medical discoveries. The five volumes united together by this index, are now offered to the public as exhibiting a compendious view of the most important improvements which have of late years been made in the healing art.

The plan, as well as the title of this work, is in a great measure borrowed from the quarterly publication entitled, *Commentarii de Rebus in Scientia Naturali & Medicina gestis*, which has been regularly published at Leipzig for upwards of thirty years. The Leipzig Commentaries have long been held in very high esteem by every intelligent and industrious medical practitioner; and we mean not to detract from the merit of that work when we observe, that the compilers of the Edinburgh Commentaries in place of exactly following the plan on which it had been conducted, have made both alterations and additions with advantage.

Each number of the Edinburgh Medical Commentaries is divided into four sections. In the first an analysis is given of different publications, which, in the opinion of the editors, claim attention for the medical or philosophical discoveries which they contain. In giving this account of books, the editors seem anxiously to have shunned offering any opinion, respecting the merit of alleged improvements. By this conduct they may indeed avoid making enemies to themselves, among those authors of whose works they give an abridged view; yet there can be no doubt that it would add greatly to the value of their Commentary, were they freely and candidly to give their own opinion respecting the merit or demerit of the publications which they analyse. In this respect they have with impropriety followed the example set them in the Leipzig Commentaries. For by such an opinion the discerning reader, when possessed of a fair analysis, would never be precluded from judging for himself. In this section their sole object seems to be, to present their readers with the earliest intelligence of whatever has been published as a discovery, either in the transactions of public societies, of which many are now established in every part of the world, or in the numerous writings of private persons. Hence, even although no opinion on the merit of them be given, it must still be an object of high importance to every medical practitioner, who has neither leisure nor opportunity for making diligent search himself though

through numbers of voluminous works, and who is yet zealous of exercising his profession with the utmost advantage to others. After these discoveries cease to be novelties, and have been confirmed by general experience, these Commentaries will continue to preserve a concise and candid account of them, to those who cannot possess all the original works in which they were first communicated to the public. And in the five volumes which have already appeared, an analysis is to be found of near two hundred different publications. Thus they may be considered as forming no inconsiderable library of modern books of merit on medical and philosophical subjects, to any of which, by aid of the general index, the reader may immediately have access.

The second section of each number consists of original observations, communicated to the compilers, which have never been published in any other collection. This is totally an addition to the plan of the *Leipsc Commentaries*, and must at least give a probable chance of furnishing another extensive source of valuable information. The five volumes already published, contain upwards of eighty observations, many of them communicated by men of great eminence, and well meriting attention, either for their singularity or importance in the practice of medicine.

While the compilers of the *Edinburgh Medical Commentaries* have, under the title of *Medical Observations*, introduced a section which has no place in the *Leipsc Commentaries*, they have also altered, with advantage, the section which bears the title of *Medical News*. For, besides giving accounts of learned men and societies, they introduce also accounts of opinions and discoveries, which, although never published, have been much the subject of conversation. To all these the last section, which contains a list of the medical books, published during the three months immediately preceding the appearance of each number, must be no unacceptable addition to the greater part of readers.

From the account which we have given of the plan of this work, there can be no doubt of its being well calculated to be highly beneficial to the medical practitioner. And we may add, that the method in which this plan is executed, will in no degree tend to disappoint his expectations. For the compilers have hitherto bestowed very great attention on every part of it. The character of Dr. Duncan, who, as we are informed in the Introduction to the first volume, acts as secretary to the society who publish these Commentaries, is already well known to the medical world by his other works, and by his eminence as a teacher of medicine. On him as the ostensible editor,
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great part of the conduct of this work must depend. If he has formerly given proofs of his abilities, the present publication affords strong evidence of his judgement and industry; and it must add not a little to that reputation which he has already justly acquired.

It is with pleasure we learn, from the short Address to the Public, prefixed to the General Table of Contents, that the Edinburgh Commentaries are still to be continued on the same plan as formerly, and by the same men.—When it is considered how much the community are interested in the speedy and extensive publication of important medical discoveries, we cannot help thinking that it becomes the duty of all, who have it in their power, to lend their assistance to a work, manifestly calculated for this useful purpose. Hence the editors will probably continue to be favoured with the assistance of others, as long as they shall continue to deserve it. And by exerting the same impartial discernment and persevering industry which they have already demonstrated, their future publications must be creditable to themselves, useful to the medical faculty, and beneficial to the public.

A History of the Military Transactions of the British Nation in Indostan. Vol. II. Sect. I. and II. [bound in Two Vols.] 4to. 2l. 2s. in Boards. Nourse. (Concluded, from p. 251.)

WE concluded our former review of this interesting work with the expedition for the relief of Bengal. The event next mentioned in the History is the taking the French fort of Chandernagore, an operation which the nabob endeavoured, both by menaces and insidious negotiations, to obstruct. The plunder of this fort amounted to a hundred thousand pounds sterling. This transaction was soon followed by the defeat of Surajah Dowlah, whose temporizing conduct could no longer avail him; and whose catastrophe is related by the author in the subsequent quotation.

‘ On the 2d of July, two days after the conference at the Seats, news came to the city that Surajah Dowlah was taken, and the report excited murmurs amongst a great part of the army encamped around. The rowers of his boat, fatigued with excessive toil, stopped in the night at Rajah Mahal, and the nabob, with his concubine, took shelter in a deserted garden; where he was discovered at break of day by a man of mean condition, whose ears he had caused to be cut off, when at this place, about 13 months before he took the fatal and furious resolution of returning from his intended expedition against Purneah, to the destruction of Calcutta. The injured man revealed

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him to the brother of Meer Jaffier, residing in the town, and he to the soldiers who were seeking him. They hurried him back to Muxadavad with the eager diligence of men who knew the value of their prize; and, to recommend themselves still more to their employers, treated him with every kind of insolence and indignity compatible with the preservation of his life. In this manner they brought him, about midnight, as a common felon, into the presence of Meer Jaffier, in the very palace which a few days before had been the seat of his own residence and despotic authority. It is said that Jaffier seemed to be moved with compassion; and well he might, for he owed all his former fortunes to the generosity and favour of Allaverdy, who died in firm reliance, that Jaffier would repay his bounties by attachment and fidelity to this his darling adoption; who, himself, to Jaffier at least, was no criminal. Surajah Dowlah prostrated himself, and with excessive tremor and tears implored for life alone. But Meerum, the son of Jaffier, a youth not seventeen, fierce, barbarous, and in his nature cruel as Surajah Dowlah himself, insisted on instant death. Jaffier ordered the prisoner to be removed, and the soldiers who had taken led him into a distant chamber, one of the vilest of the palace, which they guarded in expectation of farther orders. Most of the principal men in the government were at this time in the palace, some to testify their respects, others to transact the affairs of their offices. All these Jaffier consulted. Some, although they had before trembled at the frown of Surajah Dowlah, now despised the meanness of his nature, more than they had dreaded the malignancy of his disposition: others, for their own sakes, did not chuse to encourage their new sovereign in despotic acts of bloodshed: some were actuated by veneration for the memory of Allaverdy: others wished to preserve Surajah Dowlah, either as a resource to themselves, or as a restraint upon Jaffier: all these proposed a strict but mild imprisonment. But the rest, who were more subtle courtiers, seconded the opinion of Meerum, representing the risques of revolt and revolution to which the government of Jaffier would continually be exposed, whilst Surajah Dowlah lived. Jaffier himself gave no opinion; and Meerum seeing his unwillingness to pronounce, advised him to go to rest; and he himself would take care of the prisoner. Jaffier, pretending to understand these words as if they meant no violence, dismissed the assembly, and retired into the inward apartments of the palace; when Meerum privately sent one of his own menial servants, in whom he most confided, to the guard, with the fatal mandate; which they received with the ruthless alacrity of ruffians who murder for reward. Their boisterous intrusion into the chamber immediately convinced Surajah Dowlah of their purpose, and the instant terrors of death threw him into a strong agony of bitter lamentation. At length he recovered sufficiently to ask leave to make his ablutions, and to say his prayers. A pot of water chanced

chanced to be near, which the executioners, impatient to perform their work, hastily threw over his head. The servant then struck with his poignard, and the others finished the massacre with their swords. His mangled remains were exposed, in the morning, through the city, upon an elephant, and then carried to the tomb of Allaverdy, where they were buried. The populace beheld the procession with awe and consternation; and the soldiery, having no longer the option of two lords, accepted the promises of Jaffier, and refrained from tumult.

From the account of these transactions our author returns to the affairs of Coromandel and the Decan, where the English troops march to the assistance of the nabob, for reducing to subjection his brother Nazaabulla, the governor of Nellore; after a fruitless attack on which place, they again direct their course to Scrapely, whence they had set out on the expedition.

During the prosecution of this object, the French take from the English, by surprise, the fort of Elavanafore, situated about sixty miles west of Pondicherry; and a report prevailing, that they intended likewise to attack Trichinopoly, the latter form the resolution of precluding their farther progress by marching to the siege of Madura. This expedition proved also ineffectual; for both armies, after remaining near each other forty days, at length separated, without a man being wounded on either side. It is admitted, however, that both acted prudently in refraining from any engagement, considering the respective views and circumstances, which ought to regulate their conduct.

But the reduction of Madura, though abandoned by the English for the present, was soon afterwards resumed with success.

From this part of the work we shall present our readers with the interesting account of the Polygar of Bobilee.

The first in rank of these polygars, who all call themselves rajahs, was Rangarao of Bobilee: the fort of this name stands close to the mountains, about 140 miles N. E. of Vizagaparam; the districts are about twenty square miles. There had long been a deadly hatred between this polygar and Vizeramrauze, whose person, how much soever he feared his power, Rangarao held in the utmost contempt, as of low extraction, and of new note. Districts belonging to Vizeramrauze adjoined to those of Bobilee, whose people diverted the water of the rivulets, and made depredations, which Vizeramrauze, for want of better military means, and from the nature of Rangarao's country, could not retaliate. Vizeramrauze used his utmost influence and arguments to persuade Mr. Bussy of the necessity of re-

moving this neighbour; and Mr. Bussy proposed, that he should quit his hereditary ground of Bobilee, in exchange for other lands of greater extent and value, in another part of the province; but Rangarao treated the proposal as an insult. Soon after, it became necessary to send a detachment of sepoy's to some districts at a distance, to which the shortest road lay through some part of the woods of Bobilee: permission was obtained; but, either by some contrivance of Vizeramrauze, or the pre-determination of Rangarao, the detachment was sharply attacked, and obliged to retire with the loss of thirty sepoy's killed, and more wounded. Vizeramrauze improved this moment of indignation; and Mr. Bussy, not foreseeing the terrible event to which he was proceeding, determined to reduce the whole country, and to expel the polygar and all his family.

The province of Chisacole has few extensive plains, and its hills increase in frequency and magnitude, as they approach the vast range of mountains that bound this, and the province of Rajahmundrum, to the N. W. The hills, and the narrower bottoms which separate them, are suffered to over-run with wood, as the best protection to the opener vallies allotted for cultivation. The polygar, besides his other towns and forts, has always one situated in the most difficult part of his country, which is intended as the last refuge for himself and all of his own blood. The singular construction of this fort is adequate to all the intentions of defence amongst a people unused to cannon, or other means of battery. Its out-line is a regular square, which rarely exceeds 200 yards; a large round tower is raised at each of the angles, and a square projection in the middle of each of the sides. The height of the wall is 22 feet, but of the rampart within only 12, which is likewise its breadth at top, although it is laid much broader at bottom; the whole is of tempered clay, raised in distinct layers, of which each is left exposed to the sun, until thoroughly hardened, before the next is applied. The parapet rises ten feet above the rampart, and is only three feet thick. It is indented five feet down from the top in interstices six inches wide, which are three or four feet asunder. A foot above the bottom of these interstices, and battlements, runs a line of round holes, another two feet lower, and a third within two feet of the rampart: these holes are, as usual, formed with pipes of baked clay: they serve for the employment of fire-arms, arrows, and lances; and the interstices for the freer use of all these arms, instead of loop-holes, which cannot be inserted or cut in the clay. The towers, and the square projections in the middle, have the same parapet as the rest of the wall; and in two of the projections, on opposite sides of the fort, are gateways, of which the entrance is not in the front, but on one side, from whence it continues through half the mals, and then turns by a right angle into the place; and, on any alarm, the whole passage is choked up with trees,

and the outside surrounded to some distance with a thick bed of thick brambles. The rampart and parapet is covered by a shed of strong thatch, supported by posts; the eaves of this shed project over the battlements, but fall so near, that a man can scarcely squeeze his body between: this shed is shelter both to the rampart and guards against the sun and rain. An area of 500 yards, or more, in every direction round the fort, is preserved clear, of which the circumference joins the high wood, which is kept thick, three, four, or five miles in breadth around this center. Few of these forts permit more than one path through the wood. The entrance of the path from without is defended by a wall, exactly similar in construction and strength to one of the sides of the fort; having its round towers at the ends, and the square projection with its gateway in the middle. From natural sagacity, they never raise this redoubt on the edge of the wood; but at the bottom of a recess, cleared on purpose, and on each side of the recess, raise breast works of earth or hedge, to gall the approach. The path admits only three men abreast, winds continually, is every where commanded by breast-works in the thicket, and has in its course several redoubts, similar to that of the entrance, and like that flanked by breast-works on each hand. Such were the defences of Bobilee; against which Mr. Bussy marched, with 750 Europeans, of whom 250 were horse, four field-pieces, and 11,000 peons and sepoy, the army of Vizeramrauze, who commanded them in person.

Whilst the field-pieces plied the parapet of the first redoubt at the entrance of the wood, detachments entered into the side of the recess with fire and hatchet, and began to make a way, which tended to bring them in the rear of the redoubt; and the guard, as soon as convinced of their danger, abandoned their station, and joined those in the posts behind; the same operations continued through the whole path, which was five miles in length, and with the same success, although not without loss. When in sight of the fort, Mr. Bussy divided his troops into four divisions, allotting one, with a field-piece, to the attack of each of the towers. Rangarao was here, with all his parentage, 250 men bearing arms, and nearly twice this number of women and children.

The attack commenced at day-break, on the 24th of January, with the field-pieces against the four towers; and the defenders, lest fire might catch the thatch of the rampart, had pulled it down. By nine o'clock, several of the battlements were broken, when all the leading parties of the four divisions advanced at the same time, with scaling ladders; but, after much endeavour for an hour, not a man had been able to get over the parapet; and many had fallen wounded; other parties followed with as little success, until all were so fatigued, that a cessation was ordered, during which the field-pieces, having beaten down more of the parapet, gave the second attack more

advantage; but the ardour of the defence encreased with the danger. The garrison fought with the indignant ferocity of wild beasts, defending their dens and families: several of them stood, as in defiance, on the top of the battlements, and endeavoured to grapple with the first ascendants, hoping with them to twist the ladders down; and this failing, stabbed with their lances, but being wholly exposed themselves were easily shot by aim from the rear of the escalade. The assailants admired, for no Europeans had ever seen such excess of courage in the natives of Indostan, and continually offered quarter, which was always answered by the menace and intention of death: not a man had gained the rampart at two o'clock in the afternoon, when another cessation of the attack ensued; on which Rangarao assembled the principal men, told them there was no hopes of maintaining the fort, and that it was immediately necessary to preserve their wives and children from the violation of Europeans, and the more ignominious authority of Vizeram-rauze. A number called without distinction were allotted to the work; they proceeded, every man with a torch, his lance, and poinard, to the habitations in the middle of the fort, to which they set fire indiscriminately, plying the flame with straw prepared with pitch and brimstone, and every man stabbed without remorse, the woman or child, whichsoever attempted to escape the flame and suffocation. Not the helpless infant clinging to the bosom of its mother saved the life of either from the hand of the husband and father. The utmost excesses whether of revenge or rage were exceeded by the atrocious prejudices which dictated and performed this horrible sacrifice. The massacre being finished, those who accomplished it returned, like men agitated by the furies, to die themselves on the walls. Mr. Law, who commanded one of the divisions, observed, whilst looking at the conflagration, that the number of the defenders was considerably diminished, and advanced again to the attack: after several ladders had failed, a few grenadiers got over the parapet, and maintained their footing in the tower until more secured the possession. Rangarao hastening to the defence of the tower, was in this instant killed by a musket ball. His fall encreased, if possible, the desperation of his friends; who, crowding to revenge his death, left the other parts of the ramparts bare; and the other divisions of the French troops, having advanced likewise to their respective attacks, numbers on all sides got over the parapet without opposition: nevertheless, none of the defenders quitted the rampart, or would accept quarter; but each fell advancing against, or struggling with, an antagonist; and even when fallen, and in the last agony, would resign his poinard only to death. The slaughter of the conflict being completed, another much more dreadful, presented itself in the area below; the transport of victory lost all its joy: all gazed on one another with silent astonishment and remorse, and the fiercest could not refuse a tear to the deplorable destruction spread before

fore them. Whilst contemplating it, an old man, leading a boy, was perceived advancing from a distant recess: he was welcomed with much attention and respect, and conducted by the crowd to Mr. Law, to whom he presented the child with these words: "This is the son of Rangarao, whom I have preserved against his father's will." Another emotion now succeeded, and the preservation of this infant was felt by all as some alleviation to the horrible catastrophe, of which they had been the unfortunate authors. The tutor and the child were immediately sent to Mr. Buffy, who, having heard of the condition of the fort, would not go into it, but remained in his tent, where he received the sacred captives with the humanity of a guardian appointed by the strongest claims of nature, and immediately commanded patents to be prepared, appointing the son lord of the territory which he had offered the father in exchange for the districts of Bobilee; and ordered them to be strictly guarded in the camp from the malevolence of enemies.

The ensuing night and the two succeeding days passed in the usual attentions, especially the care of the wounded, who were many; but in the middle of the third night, the camp was alarmed by a tumult in the quarter of Vizeramrauze. Four of the soldiers of Rangarao, on seeing him fall, concealed themselves in an unfrequented part of the fort until the night was far advanced, when they dropped down the walls, and speaking the same language, passed unsuspected through the quarters of Vizeramrauze, and gained the neighbouring thickets; where they remained the two succeeding days, watching until the bustle of the camp had subsided; when two of them quitted their retreat, and having by their language again deceived those by whom they were questioned, got near the tent of Vizeramrauze; then creeping on the ground they passed under the back part, and entering the tent found him lying on his bed, alone, and asleep. Vizeramrauze was extremely corpulent, in-somuch that he could scarcely rear himself from his seat without assistance: the two men, restraining their very breath, struck in the same instant with their poignards at his heart; the first groan brought in a centinel, who fired, but missed; more immediately thronged in, but the murderers, heedless of themselves, cried out, pointing to the body, "Look here! We are satisfied." They were instantly shot by the croud, and mangled after they had fallen; but had stabbed Vizeramrauze in thirty-two places. Had they failed, the other two remaining in the forest were bound by the same oath to perform the deed, or perish in the attempt.

After a particular detail of some transactions in Bengal, the narrative returns to those on the coast of Coromandel; where, in April 1758, an action takes place between the British and French squadrons, the former commanded by admiral Pococke, and the latter by M. D'Aché. M. Lally, who arrived

at this time from Europe, soon afterwards laid siege to Fort St. David, which he took, and utterly demolished.

The second section of the volume opens with a minute account of the siege of Madras by the French, an operation which, though ineffectual, is said to have been conducted with extraordinary vigour. The next event of importance is the taking of Masulipatam and Conjeveram, by the English, who in a second attempt had also the good fortune to reduce Vandiwash, and soon afterwards Carangoly, Arcot, and other places. These transactions were succeeded by the surrender of Pondicherry, in January 1761: the siege of this fortress was interrupted by a furious tempest that arose in a very critical situation of the operations, and had nearly frustrated the attempt; an account of which may prove acceptable to our readers.

The rains had ceased for some days, and the weather was restored to its usual temperance; the sky bright, although the winds sometimes strong, which always, at this season, blow from the north, and near the coast in the day from the sea, and at night from the land: but on the 30th of December, although the weather continued fair, a large swell came from the S. E. and the surf beat so hollow and heavy, that no boats could pass; which increased in the night. The next morning the wind freshened, and the sky was close and dusky, but without that wild irregularity which prognosticates a storm; and this aspect did not change till noon, nor the wind increase until eight at night. There were in the road eight sail of the line, two frigates, the fire-ship, and the ship with stores from Madras, in all 12 sail. From eight o'clock the wind blew in squalls, every one stronger than the last, until ten, when the admiral's ship, Norfolk, cut her cable, and fired the signal for the other ships to do so too; but the signal guns were not heard, and the ships, in obedience to the discipline of the navy, rode until their cables parted with the strain, when they with much difficulty got before the wind, none able to set more than a single sail, and none without splitting several. Every minute increased the storm until twelve, by which time the wind had veered from the N. W. where it began, to the N. E.; when it suddenly fell stark calm with thick haze all round. In a few minutes the wind flew up from the south-east, and came at once in full strength with much greater fury than it had blown from the other quarter.

By the delay of not getting early under sail whilst the storm was from the north, most of the ships lost the opportunity of gaining sufficient sea-room before it came on from the south-east. The first gust of this wind laid the Panther on her beams, and the sea breaking over her, captain Affleck cut away the mainmast; and this not answering, the main mast likewise, which broke

broke below the upper-deck, tore it up, and continued some time encumbering over the side of the ship without going clear off into the sea, until the shock of a wave sent it away. The ship then righted, the reefed foresail stood, and brought her back into fourteen fathom water, when she dropped the sheet anchor; but not bringing up, which means turning to ride with her head to the anchor, they cut away the fore-mast, which carried away the bowsprit, when the ship came round; and thus rode out the storm. The *America*, *Medway*, and *Falmouth*, cutting away all their masts on the different necessities with the same prudence, rode it out likewise, after they had anchored again nearly in the same soundings as the *Panther*.

The *Newcastle*, the *Queenborough* frigate, and the *Protector* fire-ship, returning with the S. E. storm, mistook their soundings, and drove towards the shore, without knowing where they were, or attempting to anchor. The roaring of the surf was not to be distinguished in the general tumult of the elements: and the danger was not discovered until it was too late, and the three ships came ashore about two miles to the south of Pondicherry: but only seven in all the crews perished, who were knocked over board by the shock of striking aground.

The *Duke of Aquitain*, the *Sunderland*, and the *Duke* store-ship, unfortunately preserved all their masts through both the storms, until they were driven back to the necessity of anchoring: and in bringing up with them standing, all the three either broached to, or overset, and went to the bottom. Eleven hundred Europeans perished in these ships; only seven, and seven lascars, were saved out of the crews, who were picked up the next day, floating on pieces of wreck.

The difference of the element prevented the destruction from being equal at land; but the ravage in proportion was not less. All the tents and temporary caserns of the camp on the Red-hill, and its out-posts, were blown to pieces. The ammunition abroad for immediate service was ruined. Nothing remained undamaged that was not under the shelter of masonry, either at the redoubts of the bound-hedge, in the buildings at Oulgarrey, or in the fort of Villenore, where the main stock of gun-powder was deposited. The soldiers, unable to carry off their muskets, and resist the storm, had left them to the ground, and were driven to seek shelter for their own persons wheresoever it was to be found. Many of the black attendants of the camp, from the natural feebleness of their constitution, perished by the inclemency of the hour. The sea had every where broken over the beach, and overflowed the country as far as the bound-hedge; and all the batteries and redoubts which the army had raised were entirely ruined. But these detriments might be repaired. The great anxiety remained for the other ships of the squadron, whose fortune was not yet known.

The town of Pondicherry beheld the storm and its effects as a deliverance sent from heaven. The sun rose clear, and shewed the

the havoc spread around. It was proposed by some to march out immediately, and attack the English army; but this operation was impracticable; because no artillery could move through the inundation, nor could the troops carry their own ammunition dry; otherwise three hundred men, properly armed, would not, for three hours after day-light, have met with 100 together in a condition to resist them. The wish of every one then turned to expectation that the ships from Madagascar might arrive in the interval before the English ships in the road were repaired, or others joined them from the sea: but the excellence of the opportunity did not alter Mr. Lally's mistrust of the resource; and letters were immediately dispatched to the agents at Puliacate, Tranquebar, and Negapatam, ordering them to send away provisions with instant expedition, at every risque, on any kind of embarkation.

The anxiety for the missing ships continued until sun-set of the next day, when the Norfolk with admiral Stevens's flag was discovered in the offing. The ship, prepared at all points, before the south-east storm arose, scudded before it with a stay-sail, without losing a mast, and without being obliged to anchor until the wind fell, when in the morning they discovered Sadras. The apprehension of more bad weather made the admiral put out again to sea; when he met the Liverpool, entirely dismasted. This ship, having parted her cable, and got under sail before the others, had gained more sea-room than any of them; but the south-east storm had carried away all her masts; soon after they were joined by the Grafton, who gave the welcome information that she had left, on the 28th of December, the Lenox, admiral Cornish, with the York, and Weymouth, 30 leagues off the land: they were all returning together from Trincomaly: the Grafton, after parting with them, met hard weather during the hours in which the storm was raging near the coast. The admiral, leaving her to take care of the Liverpool, anchored in the road of Pondicherry the next morning, and they in the afternoon. The other three ships came in the next day. On the 7th came in the Salisbury, with the prize *la Compagnie des Indes*, likewise from Trincomaly, and the Tyger from Madras, where the violence of the storm had not reached. No more were to be expected; for the Elizabeth and the Southsea-castle, wanting the dock, were sailed for Bombay, with the two other prizes, the *Hermione* and *Baleine*. But by this time, the four dismasted ships, although not quite refitted, were again in a condition to act on necessity; and thus in a week after the storm, which had raised such hopes of deliverance in the garrison of Pondicherry, they saw their road again blockaded by eleven sail of the line, and although three of them were only of 50 guns, all were manned above their complements by the addition of the crews which had been saved from the three stranded ships. Their boats continually cruising, intercepted, or drove away whatsoever embarkations came towards the

the road with provisions; but several boats which were launched from the town in the three nights immediately after the storm, favoured by the wind, the current, and the darkness, escaped to the southward.*

This history is illustrated with a great number of plates, and contains so clear and faithful a detail of the transactions in the East Indies, as must afford ample satisfaction, in respect both of information and curiosity, to such as are interested in those affairs; to this we may add, that the materials must have been collected with extraordinary pains and application.

The first volume of this work was originally published in the year 1763*; a new edition of which has been lately published, with many additions and improvements, and a copious index, by the author.

Elements of General History. Translated from the French of the Abbé Millot. Part I. Ancient History. 2 Vols. 8vo. 14s. bound. Cadell.

THE importance of history towards the attainment of political and moral knowledge is universally admitted; and it is by means of this great repository of events, their causes and their consequences, that we acquire the most intimate acquaintance with those various motives which are calculated to influence human action. It inspires by great examples the love of virtue; it excites the abhorrence of vice; and tacitly affords the most excellent rules of conduct in almost every situation of life. For answering these essential purposes, however, it is indispensibly requisite that we distinguish between genuine history and such as is fabulous, lest while we imagine we are following truth, we should be inadvertently led astray by the illusions of credulity and error. To establish this useful criterion appears to be the design of the work now before us, in which the author discovers that laudable spirit of inquiry, and that rational degree of scepticism, so necessary in perusing historical writers, especially the more ancient.

The abbé Millot begins his narrative with the ancient history of Egypt; of which he gives only a general account; his purpose being rather to search for truth, than to give a detail of events. The subsequent passage on the government and laws of the Egyptians affords an example of the judgment with which he conducts his remarks.

* Historians have attributed to Sesostris the division of Egypt into thirty-six *nômes* or departments, which he trusted to those men who were the most worthy of governing. Nothing is more

* See Crit. Rev. vol. xvi. p. 249.

necessary for a great kingdom, where the eye of the prince requires the assistance of so many others. The lands were divided between the king, the priests, and the soldiery. Such a division proclaims despotism and superstition, rather than an equitable government: it was undoubtedly very proper that the defenders of the country should be personally interested in its preservation, because the holding of possessions was a motive to inspire them with courage; but so extensive a property could not fail to inspire a spirit of effeminacy. The Egyptians were a cowardly people, almost always enslaved. Mercenaries, subject to proper discipline, would have been of more value to the state, than these soldiers, who were born rather to enjoy the comforts of life, than to endure the fatigues of war.

As to the priests, their immense possessions were looked upon with the more reverence, as they pretended that they held them of Isis herself. The third of the lands, joined to the respect which a regard for religion inspired for them, with an exemption from all imposts and public burdens, rendered them so powerful, that the authority of the priesthood could not be counterbalanced by the civil power; and it is impossible to look upon the public institutions, but as the work of their hands. They governed the kings and the people; they were at the head of the council; the principal dignities, the administration of justice, the archives and annals, in one word, the laws and opinions were in some degree in their possession. I leave it then to be judged, whether their traditions collected by the Greeks, deserve much to be credited.

Some historians tell us, that the lands of the military were not subject to taxation, any more than the lands held by the priests. Upon whom then did the taxes fall, or were there no taxes? On the other hand, Herodotus tells us, that Sesostris divided the lands, and imposed a tax in proportion to the quantity possessed by every individual. It would only be loss of time, to endeavour to clear up such contradictions, which are so common in ancient history.

The policy of the Egyptians in obliging children to follow the professions of their fathers has been highly applauded by some writers of great reputation: but the abbé Millot justly condemns it, as repugnant to the free exertion of native genius, as well as to the accidental variety of corporeal qualifications.

The next subject of the author's remarks is the ancient history of the Chinese, which is followed by that of the Assyrians and Babylonians. Concerning the credit due to ancient historians, in regard to the latter, the abbé thus expresses his opinion.

The darkness in which the history of Egypt is enveloped, is nothing in comparison with that of the first nations of Asia, in

in which scarce one ray of truth is to be discovered. If we were to give credit to numbers of historians, Nineveh and Babylon, though but a little distance from one another, were two immense cities, and the capitals of two great empires; but if we look back to the source, examine the evidence, and compare the different criticisms without prejudice or prepossession, it will appear evident that the Assyrians and Babylonians were very soon blended together into one people, united into one empire, and that the same state was frequently mentioned by both names.

For spreading and perpetuating fables nothing more has ever been requisite, than that they should be published by an author of reputation, and, which is always the case, be repeated after him by succeeding writers. Ctesias of Cnidus, physician to the younger Cyrus, is the author of all the falsehoods which have been so often transcribed concerning the Assyrian empire. Diodorus Siculus who was cotemporary with Cæsar, has copied the tales of Ctesias, and many later historians have followed Diodorus, so that this corrupted source has infected almost all the channels through which that history has flowed. What credit can be given to the authority of Cyrus's physician? Aristotle did not think him worthy of attention, and all the world allow that his history of India, which he boldly narrates, as having been an eye-witness, is filled with the grossest falsehoods; having therefore been convicted of endeavouring to impose in one case, he should be less credited in others, and the rather as even his history of Assyria has in it some striking marks of absurdity. Let us lay aside every prejudice for a moment to hearken to Ctesias and Diodorus, and let us not be afraid to judge for ourselves.

Ninus being possessed with a rage of conquest, subdued an infinite number of nations all the way from Egypt to India; but suspended his warlike enterprises to found the city of Nineveh, which Diodorus places upon the banks of the Euphrates and not the Tigris; an error perhaps of the transcriber, yet not unworthy our notice. Nineveh was quickly built with walls a hundred feet high, having fifteen hundred towers, two hundred feet in height, to serve equally for its ornament and defence; the circumference of the whole city was four hundred and eighty stadia (furlongs) estimated at twenty-five or thirty leagues; even adopting the reduction of the length of the stadium proposed by M. de l'Isle, Nineveh will still be seven times larger than Paris.

This work being completed, Ninus resumed his arms at the head of a million of fighting men, and Semiramis, who was the wife of one of his officers, distinguished herself by her heroic exploits. The king married her, and left her his crown, and this ambitious princess being desirous, in her turn, to render her name immortal, in a very few years built the city of Babylon, which much exceeded Nineveh, its walls being of sufficient thickness to allow six chariots to go abreast. The quays, the
bridge

bridge over the Euphrates, the hanging gardens, the prodigies of sculpture and architecture, the temple of Belus, which had in it a golden statue forty feet high, were all works of Semiramis. She likewise built other cities; set out to conquer kingdoms; marched against the king of the Indies, with an army of three million of infantry, five hundred thousand horse, a hundred thousand chariots, &c. and, to supply the want of elephants, she contrived the following excellent stratagem. She ordered three hundred thousand black oxen to be killed, and their hides to be formed into the shape of elephants, which being placed upon camels, were drawn up in battle array, but the stratagem did not succeed, for the heroine was defeated, wounded, and put to flight; and, some time after, died in her own country.

Her son Nynias was but the shadow of a king. From the time of that prince, to the voluptuous reign of Sardanapalus, which is a space of more than eight hundred years, we do not find a single incident worth being mentioned. That prince is said to have destroyed himself by fire, with his women and treasures, when besieged by Arbaces governor of the Medes; and thus ended the Assyrian monarchy, to which Ctesias and Diodorus gave a duration of fourteen centuries, while Herodotus tells us that it lasted only five hundred and twenty years. Such a history is, like the fairy tales, unworthy of reflection.

From taking a view of the Assyrian and Babylonian empire, the author passes successively to that of the Phœnicians, the Hebrews, or Jews, and the Medes and Persians. As an instance of the little authority due to histories that depend solely upon tradition, he mentions the various accounts which have been delivered relative to the death of Cyrus. According to Xenophon, this celebrated hero died in his bed, after a glorious reign of thirty years. Herodotus relates, that he was killed in a battle with Tomyris queen of the Massagetes; when, with her own hands, she threw his head into a vessel full of blood, accompanying the act with these words, *Thou hast always thirsted after blood, now take thy fill.* If we credit the account of Diodorus Siculus, Cyrus was crucified by this princess. Ctesias, on the contrary, affirms that he died of a wound which he received in Hyrcania; and several other writers represent his death in different ways. The character of this prince is drawn in colours as opposite as the manner of his death is doubtful; and amidst such varieties of testimonies, it will ever be impossible to ascertain the truth. If without implicit faith we examine the history of the immediate successors of Cyrus, we shall be led to conclude that it also is greatly blended with fable.

Our author then proceeds to the ancient history of the Indians, taking likewise a cursory view of the people of Asia;
and

and afterwards, in the second part of the work, advances to his remarks on the Grecian history. He judiciously observes of the Grecian games, that, though like all other establishments the utility of which depends upon certain circumstances, they degenerated into abuse, yet, in their origin, they were wise and salutary institutions. By encouraging bodily exercises, they formed men for war, and inspired them with a noble emulation; at the same time that by the occasional cessation of all hostilities, they tended to reconcile the different nations of the Greeks, that were formerly often at variance.

Having finished the Grecian history, the author treats in a concise, but perspicuous manner, of the poetry, eloquence, music, and other arts, which were so successfully cultivated by this ingenious and polished people. He remarks that music was in some degree interwoven in the constitution, and even had an influence upon the laws. The Spartans, though so rigid in their discipline, and averse to every kind of luxury, were so attentive to music, that they prohibited under the severest penalty all innovations in the art. The singular importance in which music was held by the ancient Greeks proceeded from their having experienced the advantages of harmony in civilizing the people, rousing their courage in battle, and animating them to the performance of noble actions, by celebrating the praises of great men.

As a specimen of the observations on the Belles Letters, we shall present our readers with the short account of the Grecian poetry.

'A delicate taste, a lively imagination, a fertility of genius, a rich harmonious language, eminent abilities excited by the most ardent emulation, all together contributed to make the Greeks in point of learning, the masters and models of the whole world. Their incomparable language, universally flexible, and fit to embellish every subject; had under the pen of Homer, united grace, strength, and majesty, and was worthy either to celebrate the praises of Jupiter, or of Venus; which, if I am not mistaken, evidently proves, that there were good writers before the time of Homer, for languages are formed but very slowly, and can be improved only by the labours of the learned.

'Poetry has almost always been prior to every other kind of learning, which is undoubtedly owing to its being the produce of sentiment and fancy, two faculties of the mind always employed before reason. Sensible minds are led by a kind of instinct to sing their pleasures, their happiness, the gods whom they adore, the heroes they admire, and the events they wish to have engraven upon their memories: accordingly poetry has been cultivated in all savage nations. The warmth of the pas-

sions has been of great use in promoting this delightful art, but the cause of humanity has often given a subject for the song of the poet. The intention of the Iliad of Homer, was to stifle that discord which prevailed in the minds of the Greeks, and by exhibiting a view of the noble deeds of their ancestors, to inspire them with a passion for performing heroic actions. If the milder virtues had been known at that time; it is probable they had likewise been celebrated by Homer.

The drama, which was invented in the time of Solon, had its source from the poems of Homer: actions which gave pleasure to the reader, received additional charms, by being introduced upon the stage, and were accompanied with eminent advantages. Æschylus who was the real father of tragedy, for the farces of Thespis do not deserve that name, employed terror and pity to affect the human heart. He lived at the time of the invasion by Xerxes, and his pieces were filled with expressions of hatred against tyranny. Sophocles made his appearance before the death of Æschylus, and not only disputed with him, but carried from him the prize of merit, by rendering tragedy more interesting, by the regularity of his plots, and the elevation of his style. Euripides, who was his rival, introduced that philosophy, which brings morals into action, and inspires the mind with a love of virtue.

We can scarcely believe, that the principal view of these poets, was to correct the passions, by affecting the heart with pathetic subjects; but it is certain, that while they sought the approbation of the spectators, they conveyed most admirable instructions to the audience, without making use of expressions which could corrupt the hearts, or injure the morals of the people. How greatly useful would theatrical representations prove, if such alluring pleasures were only employed as a vehicle for conveying noble and virtuous sentiments!

Comedy in particular, may be made one of the best schools for society, by exposing vice to ridicule. It is inconceivable, how the Athenians could bestow such applause, as they did, upon the indecent buffoonries of Aristophanes, after having acquired a relish for the moral lessons of their tragic poets. They almost imputed to Euripides as a crime, the having put the following expression into the mouth of Hippolytus: *My tongue has pronounced the oath, but my heart does not approve*; though the oath to which he alludes, seems to be opposite to his duty; yet at the same time, they permitted the characters of their gods, as well as the government, their magistrates and Socrates to be ridiculed upon the stage, in pieces which were equally an insult to religion and common decency. The old comedy were of the most unbridled licentiousness, sacrificing every thing to satire; and what we have still remaining of Aristophanes, is, in that respect, a disgrace to Athens. Middle comedy, which sprung up in the time of the thirty tyrants, only disguised the names, and insulted the persons, which rather whetted than extinguished the malignity

nity of the people. But at last Alexander checked this insolent licentiousness. The *new* comedy described the manners without offending particular persons, by presenting a mirror, as Boileau expresses it, in which every one might see a picture of himself, laugh at his own irregularities, and in an agreeable manner learn to correct his errors. We cannot too much regret the loss of the works of Menander, who shone eminently in this boundless field, since we know that the taste of Terence was formed from his writings.

‘We must be as zealous idolizers of antiquity as Madam Dacier, not to allow that the moderns are greatly superior to the Greeks in the dramatic art. While we acknowledge them to have been our masters, let us not hoodwink our reason so far, as to offer incense to their faults, at the expence of the justice we owe to their rivals. The amazing number of dramatic productions of the ancients, serves only to prove that they were not very delicate, either in the conduct or composition of their pieces. It is said, that Sophocles wrote about a hundred and thirty.

‘The violent rage which the Athenians had for public spectacles; the rewards which they adjudged to their poets; the honour of being declared in public to be superior to their rivals; contributed to accelerate the progress of that engaging art. It requires ages before good taste can be brought to take place of the clownish farces of our progenitors. Athens very soon had her Sophocles, and her Euripides; and in some degree, the care of the theatre, among that frivolous people, was made a business of the state: we might approve of this, if their sole object had been to improve their manners; but Aristophanes and others of his stamp, were authorised to poison the minds of the people. What idea can we form of that state where buffoons have a privilege to insult virtue, and a power to make the people rise up in rebellion against her?

‘All the other kinds of poetry, the lyric, elegiac, epigrammatic, and pastoral, have likewise come to us from the Greeks, and have all been improved by the Romans.’

The history most copiously treated in this work is the Roman, which occupies a considerable part of the first, and the whole of the second volume, concluding with the conquest of that empire by the Saracens in the sixth century; the period which our author considers as the division between the ancient and modern departments of historical detail. The work is obviously calculated to exhibit a faithful account of the character and actions of the various nations of antiquity, divested of improbable circumstances; and as it is methodically digested, and contains many judicious observations, it must prove particularly useful to those readers who are actuated by a spirit of inquiry, and would form a just estimate of the genius and polity of early times.

The Light of Nature pursued. By Edward Search, Esq. The post-humous Work of Abraham Tucker, Esq. published from his Manuscript as intended for the Press by the Author. 3 vols. 8vo. 11. 15s. Payne.

THIS work is nominally divided into three volumes; but actually subdivided into seven. *Two*, or according to the real subdivision, three volumes, were published in 1768, by Mr. Tucker himself*. The *third*, bound up in four parts, is now presented to the public, as it was prepared for the press, in order to complete the author's design.

There is a connection running through the whole, though interrupted by many digressions, which either the subject, or an active imagination, has occasionally suggested.

In the *first* volume the author endeavours to bring man to the knowledge of himself, his composition, the rise of his ideas, the causes of action, the variety and generation of motives, the passions and affections, which are seated in the imagination, the faculty of reason, and the nature and foundation of the virtues.

In the *second* he extends his enquiries into futurity; and shews, that as we are not material beings, we are capable of endless duration. And this being the case, he is naturally led to consider the being, the attributes, and the providence of God, on whom we are to depend, in every scene of our existence.

In the *third* volume, Mr. Tucker treats of the duty of man to himself, to his neighbour, and to God; and, under the last head, the purity, the majesty, and the holiness of the Divine Nature.

Having hitherto proceeded by the light of nature only, he now pursues his enquiries by the united lights of nature and revelation, and endeavours to point out their connection and agreement.

The subjects, which he particularly examines, are the province of reason, miracles, grace, the trinity, redemption, faith, hope, charity, the divine oeconomy, the imitation of God, the Christian scheme, divine services, discipline, and articles of faith.

In the last part he explains, in opposition to the misrepresentations of fanaticism, what is meant by doing all to the

* See Crit. Rev. vol. xxx. p. 293, 452.

glory of God ; and then descends to some practical subjects, relative to common life : as indolence, love of pleasure, self-denial, habits, credulity and incredulity, employment of time, content, custom, fashion, education, and death.

One of the distinguishing characteristics of this writer is the lively and agreeable manner, in which^e he illustrates his reasoning on metaphysical subjects. Thus, having observed, that it is of the utmost consequence to remove every trifling event, and every mean object from our imagination, when we have the Deity in our thoughts, he enforces the propriety of the remark by familiar, and yet striking examples.

‘ A grain of dust falling in a man’s eye while fighting, may prove his destruction : a few particles of rust upon a firelock, or of damp in the pan, may save a life : a wasp missing his hold in crawling up the sides of a pot, may fall in to be drunk by one, whom he shall sting to death : a young lady by a lucky assortment of her ribbons, may procure entrance into a family where she shall become the mother of heroes ; yet we cannot without impiety imagine God following the single atoms of terrene, or aqueous matter as they float about in the air, watching his opportunity to trip up the feet of a crawling insect, or attending a giddy girl when she adjusts her dress at the toilet. We know both from reason and authority, that of two sparrows that are sold for a farthing, not one falleth to the ground without our heavenly Father, and the hairs of our head are all numbered : yet what pious man, if upon combing his head he meets with a tangle that tears off two or three hairs, or if the cat should happen to catch his favourite sparrow, would ascribe these catastrophes to the hand of Providence ? Who would not be shocked at the profaneness of one, who, upon finding only the tail of a mouse in his trap, or upon losing a flea that he had hunted after, should say, it was the will of God they should escape ?’

In order to shew the extravagance of those enthusiasts, who exhort us literally to have God always in our thoughts, and to do every action of our lives with an intention to please him, he proceeds in this manner :

‘ Such indiscretion abounds to profusion among enthusiasts, who would have us keep up a glowing admiration of the divine excellencies at our work, in our play, during our meals, and for many hours of tedious devotion. But they do not consider that admiration is an extraordinary stretch of the mind, which it cannot exert at all times, nor keep up beyond a certain period, when the spirits will be exhausted, the mental eye grow languid, and if still persisting to hold an object however luminous in contemplation, will see it obscure, unstriking, and no better than common objects. Accordingly we hear them

complain of frequent coolness, aridities, and desertions : wherein they do no great honour to God in ascribing the natural defects of human weakness to a kind of turn of humour in him, who one hour shews them extraordinary favours above all mankind, and the next deserts them without reason.

Neither would it avail for our purpose, were it practicable to retain God in our thoughts through all our little occupations, and do every thing for his service : were a man to change his coat, tie up his garters, or gather a nosegay in his garden, always to please God, it would diminish more than add to the reverence of his name. For by perpetually mingling terms of religion among our common ideas and discourses, we shall empty them of all their solemnity, and reduce them to mere cant, a word derived from the Latin of singing, wherein people usually attend to the music without heeding the sense. And that your over-righteous people have served them so, appears from their introducing them by head and shoulders upon occasions, whereto they cannot be applicable. This humour prevailing generally among our forefathers in the times of both civil and religious anarchy, begot the contrary extreme, as it is called, of profane swearing, and burlesquing every thing serious : though it seems to me a similar offspring, like the viper's brood, destroying its parent, only that it might have the doing of the same mischief itself, being the like expedient for evaporating all idea from the most significant words in our language.

But the divine majesty, when rightly apprehended, undebased with alloying mixtures, being the idea which contributes most effectually to ennoble our thoughts, to keep our conduct steady, and strengthen our dependance under unfavourable circumstances, deserves our best care and judgement to improve it. Which is properest done at those seasons when our thoughts are fresh, our minds most vigorous, and our understandings clearest, when contemplation is ready to flow spontaneously : by frequent efforts at such times we may fix a deep impression, not to start up incessantly, but upon occasion. For as a man who has a steady loyalty to his prince, though he does not think of him every moment yet will instantly fire upon hearing any thing spoken disrespectfully against him : so he that possesses an habitual reverence of the divine majesty, though it may not operate directly upon every minute action of his life, yet whatever injurious thereto offers to his thoughts, will immediately give him an alarm.

The wisdom of Divine Providence in the constitution and government of the world is a favourite subject with our author, on which he largely expatiates. Though innumerable writers have traversed this ground, yet Mr. Search points out certain beauties in the landscape, which have very seldom been so curiously and accurately displayed by his predecessors.

How

How many animals are wonderfully formed and furnished in various ways, for supplying our wants and gratifying our desires! Cattle, fowl, and fish for our nourishment, the viper, the snail, the cantharides for our health, the horse and the ox endued with strength and docility for our services: their parts and even excrescencies adapted to our uses, as well as those of the creatures that bore them; oil, tallow, glue, cochineal, ivory, horn, hair, wool, the nice texture of quills and feathers, the curious net-work of hides, capable of being rendered durable to preserve our records against the injuries of time, or softened into a covering for our tender flesh, or worked almost as close and compact as wood: their instincts severally disposing them to contribute towards our benefit and pleasure. The fearless mastiff guards our houses; the faithful sheep-dog assists in tending our flocks; the sagacious hound and busy spaniel supply what we want by the dulness of our senses; the watchful cat, the digging rook, and the insidious spider, help to clear us from vermin; the solitary silk-worm imprisons herself in her cell to lay the ground-work of our manufactures; the little fly sits boring the oak-leaf to brew ink for our correspondence; the indefatigable bee labours with inimitable art to furnish wax and honey for our entertainment; the winged choiristers gladden our hearts with their music, delight our eyes with their variegated plumage, please our curiosity with the nice architecture of their nests, and skilful vigilance in tending their young, and multiply the joys of spring.—

Nor must we omit the uses and qualities assigned to animals, wherein we can turn them most commodiously to our advantage: we have not our wool to seek from the dangerous lion, nor want the untameable tyger to plow our grounds; but the ox, the horse, and the sheep, have docility and manageableness given them for their characteristic. Creatures saleable in the fair or market are made much more prolific than those of the savage kind. Poultry and rabbits keep within their accustomed purlicues; but nobody knows where to find the coarse grained heron, or the worthless cuckoo. The family of bees abide patiently in the habitation we please to assign them, but the libertine ant will choose her own settlement from which she is hardly to be expelled; obsequiousness and different kinds of sagacity are joined in the several tribes of dogs: credulity brings the wild duck into our decoys, and the greediness of swine makes the very offal of our houses valuable. If we consider lastly the reigning animal man, who subsists by society, and receives his protection, his necessaries and accommodations, from the united labours of many persons diversly qualified, we shall see how their constitutions and talents are prudently distributed among them; so that hands are not wanted for every office of life, whether active or sedentary, venturesome or cautious, robust or delicate; how the sexes are equally proportioned, how the natural temper of some persons sets examples of virtue to others, and

even their vices are so counterpoized as to check and correct one another.

Having traversed the confines lying under an intermingled jurisdiction, we may enter the province peculiar to chance or fortune, containing the multitude of events extraordinary, unaccountable, or produced by the concurrence of undiscoverable causes: which we may distribute into three classes, as they affect the human race, or particular kingdoms, or single persons. Under the first we may rank those lucky hits which have given rise to arts, manufactures, and sciences: printing and gunpowder were effects of meer curiosity, and accident: the Pergamenians were put upon making parchment by being denied the importation of paper from Egypt: Pythagoras is recorded to have learned the rudiments of music from a smith's anvil; and it is said the first sugar-baker was a pigeon, who flying from a house-top with some dust of the mortar sticking to his feet, perched upon melted melasses, the heat drove him off again in an instant, but the liquor in that part where he had light, was found clarified just in the shape of his claw. But without building upon legendary tales, a little observation may shew us how a particular turn of genius and situation in life leads men into useful inventions, and favourable circumstances concur to give them encouragement.

How many profitable discoveries in chemistry have taken birth from that whimsical notion of finding the philosopher's stone? For how many ages did men know the magnetic virtues of the loadstone, without observing it gave a polarity to the needle? With what obstinacy did Columbus pursue a project appearing chimerical, till he opened a passage to the new world? from what small beginnings have religions, and sects in philosophy been spread wide by persons of singular characters appearing in critical seasons? What a series of uncommon circumstances, both with respect of internal polity, and the conditions of foreign nations, contributed to lay the foundation of the Macedonian, and Roman greatness, and extend it over half the globe?

Some people impiously arraign the wisdom, or the goodness of Providence, on account of many objects and occurrences, in which they can perceive no use or design. But it is certain, that we see but a very small part of nature, and the consequences resulting from events, passing within our view; and that many important purposes may be answered in the scheme of Providence, by what appears to us unprofitable or frivolous. Mr. Search has humorously illustrated our ignorance, in this respect, by a curious experiment, made upon a cock, and the various conjectures, which he supposes to have been formed upon it, by a tribe of cockerills, the minute philosophers and free-thinkers of the hen-roost.

It is certain that no understanding can proceed further than what it may strike out from the materials it has to work upon; all beyond must appear wilderness and amazement: therefore the animals having little intercourse among us in our affairs, nor means of information by speech, would have no conception of our politics, commerce, mechanics, mathematics, rhetoric, fashion, and other methods of employing our time, but our proceedings must appear for the most part strange and unaccountable. I have heard a story of some very valuable jewel or piece of plate in a house having been lost in such manner as to make it certain some of the family had taken it, but no suspicion could be fastened upon any particular person, for they all denied having any knowledge of the matter. The vicar was called in to examine them, but being able to get nothing out by his interrogatories, he engaged to discover the thief by art magic: for he had a cock among his poultry of wonderful sagacity, that being rightly prepared and situated, would know the touch of a light fingered person in the dark; so he fetched the cock tied down upon a nest of hay in a basket, which was placed at the further end of a darkened room: the servants were ordered to go in one by one and stroke the back of the cock, who upon feeling the delinquent would instantly crow. They went in each of them alone and returned, but still the cock did not crow. Our conjurer seemed surprized, for he said he never knew the cock fail before, and surely they had not all touched him. Yes, indeed, and indeed they had. Pray, says he, let's see your hands. Upon turning them up, the palms of all except one were found as black as the chimney stock, for he had besmeared the cock's back with grease and lamp black, of which those who were conscious of their innocence, had taken a strong impression by giving a hearty rub, but the guilty person, though having no great faith in the cock's virtue, yet not knowing what tricks your learned men may play, thought it safest not to venture, especially as his word must be taken, there being no witnesses in the room with him to see how he behaved.

Now imagine the parson's poultry possessing as large a share of the rational faculty as you please, they will never be able to account for these ceremonies undergone by the cock; but when he got home to relate his adventures, if there were any freethinking cockerills in the hen-roost, they would treat it as an idle incredible tale; for there could be no use nor purpose in daubing his back, tying him in a basket, thrusting him up in a dark room, and sending so many different people to rub him over. Certainly, say they, our daddy begins to doat, and vents his dreams for real facts: or else has been perching carelessly upon the edge of a tub until he fell backwards into some filthy stuff within it, and now would impose this invention upon the credulous vulgar among the chicken kind, to set us a pecking away the grease from his feathers, in hopes we shall foul

our bills or spoil our stomachs so that we cannot eat, and then he will have all our barley to himself.'

We give our readers this extract, not for the sake of its novelty or importance, but as one of those peculiar strokes of pleasantry, which characterize the productions of this writer.

We shall not pretend to analyse the contents of these extensive volumes, or to enter into a particular investigation of the author's principles and opinions. It may be sufficient to observe, that he has very laudably attempted to bring a great variety of metaphysical and theological subjects within the limits of reason, and to make every thing as clear as possible, by explanations and examples. And though some of his notions are chimerical, yet he has advanced several ingenious and pertinent observations on every topic, and has very properly exposed some of the follies and delusions of superstition and fanaticism. The principal fault, which every reader will inevitably observe in the perusal of this work, is its PROLIXITY. But if he can patiently attend the author through all his excursions, he will be frequently amused and instructed. Like the navigator, who is rewarded for his peregrinations round the globe, by a variety of curiosities, the fossils of New Zealand, the plants of Otaheite, the shells of the Pacific Ocean, and the diamonds of Golconda.

Discourses on several Subjects and Occasions. By George Horne, D. D.
2 vols. 8vo. 12s. Robinson.

THE author of these Discourses having been prevented, for a time, by the discharge of an important office in the university, from performing the more immediate duties of his profession, was desirous, that he might not seem to lose the clergyman in the magistrate, of continuing to do something towards promoting the great end and purpose of life. With this view he employed his intervals of leisure in digesting and publishing these Discourses, which had been preached before the university, at different times, between the year 1756 and 1773.

The plan, which he has pursued, was suggested by an observation in Fenelon's Dialogues on Eloquence, to this effect: That the generality of Christians, who have heard the chief points of the Mosaic history and law well explained, would be able to receive more benefit from an explication of the truths of the gospel, than they can now derive from sermons, in which the mysteries of religion are not traced backwards to their source.

Our

Our author therefore commences this course of sermons with an account of the creation of man, the garden of Eden, the tree of life, the tree of knowlege, &c.

In his Discourses on these topics he tells us, that from these words, Gen. i. 26, 'let us make man,' and others to the same purpose, we may infer, that there is a plurality of persons, co-equal and co-eternal, in the unity of the divine essence; that 'the tree of knowlege is a very apt and significant emblem of the creature or the world, with its delights and its glories, the objects opposed in every age to God and his word;' that 'the tree of life was set apart to be partaken of at certain time or times, as a symbol of that celestial principle, which nourishes the soul to immortality;' that 'what this tree was to Adam in Paradise, what sacrifice in general was to the faithful, after the fall, from Abel downwards; what the pascal lamb was to Israel quitting Egypt; what manna was to that people in the wilderness; what the shewbread was in the tabernacle and temple; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian church upon earth, in the holy eucharist.'

As all that can be advanced on these subjects is liable to a great deal of uncertainty, we shall not detain our readers with any extracts from our author's discourses on the Mosaic history.

The remaining sermons in this collection are upon the following topics: the Person and Character of our Saviour, as the Prince of Peace, the King of Glory, and the Word incarnate; the Case of the Jews; the beloved Disciple; Rachel comforted: the Circumcision; the Epiphany; the Righteous delivered, or the case of Lot; the Sinner called; the noble Convert; Jesus risen; the Resurrection of the Body; the unspeakable Gift; the prevailing Intercessor; Daniel in Babylon; the Redemption of Time; Patience portrayed; the Great Assize; the Origin of civil Government; the Prodigal Son; Knowlege and Charity.

In discoursing on the case of the Jews, he observes, that four points were taken for granted by them, from which flowed all their reasonings, and all their proceedings. These points were, 1. That, as the chosen seed of Abraham, they had an exclusive indefeasible right to the favours of heaven. 2. That the law of Moses, on account of its own intrinsic efficacy, and without a view to any thing farther, was ordained for perpetual observance. 3. That the possession of their city, temple, and country, in peace, wealth, and prosperity, was the end of the promises. 4. That the prophecies warranted them in the

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expectation of a Messiah, who, as a temporal prince, should secure them in such possession, by subduing their civil enemies, and reigning over them in Judea.

If these things were so, the Jews would have much to say for themselves; but our author shews at large, that there is, in their own scriptures, evidence sufficient to set these positions aside; and to condemn those men, who, upon the strength of them, rejected and crucified Jesus of Nazareth.

The following observations on their conduct and calamities are just and striking.

* To demonstrate, that, as the seed of Abraham, they had no exclusive and indefeasible right to the favours of heaven, those favours have been withdrawn from them, and conferred on the Gentiles.

* To shew, that the law of Moses was not in itself efficacious, or designed to be perpetual, they are put under an absolute incapacity of observing it any more. They have no altar, no priest, no temple.

* To reprove the fond notion, that Canaan was the end of the promise, they have been driven out of it, and forbidden to approach it. In a state of utter desolation, it has passed successively into the hands of their enemies of every denomination, and never reverted to them.

* To eradicate the ideas of a temporal Messiah, and dominion over the nations, after beholding the sceptre departed from Judah, after having been deceived by a multitude of impostors, they continue to this hour, at the end of 1700 years, fugitives and vagabonds upon the earth.

* And now, let us be permitted, in our turn, to address an argument to the deist, upon this topic. You demand ocular proof of prophecy accomplished. It is before you, in an instance without a parallel. It was repeatedly foretold, both in the Old and New Testament, that, for the rejection and murder of their Messiah, the Jews should be dispersed into all countries; yet that they should not be swallowed up and lost among their conquerors, but should still subsist, to latest times, a distinct people. By Jeremiah God declared, he would make an end of the nations their oppressors, but he would not make an end of them. You will not say, this prediction was written since the event; and certainly, an occurrence more singular, or improbable, could not have been predicted. In the course of human affairs, who hath heard such a thing; who hath seen such a thing? Yet, so it is. The mighty monarchies of Assyria, Persia, Greece, and Rome, are vanished, like the shadows of the evening, or the phantoms of the night. Their places know them no more. Nothing remains of them, but their

their names : while this little contemptible people, as you are wont to style the Jews, strangely secure, without a friend or protector, amidst the wreck of empires ; oppressed, persecuted, harrassed always, by edicts and executioners, by murders and massacres, hath outlived the very ruins of them all. Except you see signs and wonders, you will not believe. Behold then a sign and a wonder, the accomplishment of prophecy in a standing miracle ; the *bush of Moses* surrounded by flames, ever burning, and never consumed ! Contemplate the sight, as it deserves ; and be not faithless, but believing ; for this is the Lord's doing, and therefore so marvellous in our eyes.

‘ That the gospel, when slighted by the Jews, might not be without its fruit, and that God might have a church and people to supply their place, the apostles turned to the Gentiles ; so that *their* fall became the riches of the world, and good was brought out of evil. Let the warning, given us by our own apostle, be ever sounding in our ears, though when we consider the state of religion among us, it may perhaps make them tingle. “ Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear ; for if God spared not the natural branches, take heed lest he also spare not thee.”

In his sermon on the consolation of Rachel, preached on the festival of the Holy Innocents, the author introduces the following observations.

‘ With regard to the infants, we may observe the choice, made by the church, of proper persons to attend the blessed Jesus, upon the commemoration of his birth. These are St. Stephen, St. John, and the Innocents. He was born to suffer ; and therefore, the festival of his Nativity is immediately followed by the festivals of those who suffered for him. St. Stephen was a martyr, and the first martyr, both in will and in deed : St. John, the beloved disciple, was such in will, but not in deed, being *miraculously preserved from the death intended for him by Domitian*. The Innocents were martyrs in deed, but not in will, by reason of their tender age.

‘ Of these last, however, it pleased the prince of martyrs to have his train composed, when he *made his entry* into the world, as at *this* season ; a train of infants, suited to an infant Saviour ; a train of Innocents, meet to follow the spotless Lamb, who came to convince the world of sin, and to redeem it in righteousness. They were the first-fruits offered to the Son of God, after his incarnation, and their blood the first that flowed on his account. They appeared as so many champions in the field, clad in the *King's coat of armour*, to intercept the blows directed against him.

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The Christian poet, Prudentius, in one of his hymns, has an elegant and beautiful address to these young sufferers for their Redeemer——

Salvete, flores Martyrum,

Quos, lucis ipso in limine,

Christi insecutor sustulit,

Ceu turbo nascentes rosas.

Vos, prima Christi victima,

Grege immolatorum tener,

Aram ante ipsam, simplices,

Palmâ et coronis luditis.

“Hail ye first flowers of the evangelical spring, cut off by the sword of persecution, ere yet you had unfolded your leaves to the morning, as the early rose droops before the withering blast. Driven, like a flock of lambs, to the slaughter, you have the honour to compose the first sacrifice offered at the altar of Christ; before which, methinks I see your innocent simplicity sporting with the palms and the crowns held out to you from above.”

Our author's remark in this passage, concerning the *will* and the *deed* of St. Stephen, St. John, and the Innocents, too much resembles those trifling conceits, which we meet with in the writings of some of the fathers.

His allusion to the deliverance of St. John is thus explained in a former sermon on the Beloved Disciple: ‘He was sent bound from Asia to Rome at the command of the tyrant Domitian, who had him cast into a caldron of boiling oil. But the God, who preserved the three children in the midst of the fiery furnace, brought the apostle out of the caldron unhurt, to convince us, that nothing can harm the disciple, whom Jesus loveth.’

This story is related by Tertullian, who says: ‘Ubi apostolus Joannes, posteaquam in oleum igneum demersus, nihil passus est, in insulam relegatur.’ De Præscript. § 36. p. 215. Jerom quotes Tertullian with *improvements*; but instead of *Domitian* he says, it was *NERO*, who ordered him to be cast into the caldron: ‘Refert Tertullianus, quod à NERONE missus in ferventis olei dolium, purior & vegetior exiverit, quam intraverit.’ Adv. Jov. tom. ii. p. 35. We suspect the truth of this piece of history.

The Innocents, continues our author, ‘appeared as so many champions in the field, clad in the king's coat of armour, to intercept the blows directed against him.’—This is a little similar to the foregoing observation on the *will* and the *deed* of the martyrs.

The passage quoted from Prudentius is rather florid, than elegant.

Aulus

Aulus Gellius says, the palm was an emblem of victory, because it rises in spite of any weight, which may be laid upon it to depress it. Aull. Gell. iii. 6. Plutarch thinks it was applied to this purpose, because it was *αἰφύλλος*, *ever-green*. Symp. viii. quæst. 4. The palm therefore may be supposed to have imported both the courage of the conqueror, and the duration of his glory. For these reasons it was an emblem likewise given to the martyrs. Prudentius, if we understand him rightly, does not allude, in the last line, to any 'crowns held out from above,' as Dr. Horne imagines, but to the palm branches, and the garlands, with which the poet supposes those young victims to be crowned, when they were going to be sacrificed on the altar.

In illustrating these words of St. Paul—'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light,' Ephes. v. 14—the author describes the illusions of the world in this animated language.

'It appears from the text before us, that the world is in a state of delusion; for such is the state of them that sleep. To all things that really concern them they are insensible, but they are earnestly employed, meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a dream? What are the vain employments and amusements of multitudes, but "visions of the night?" And is not he who wasteth his time and breath in relating the history of them, "as a man telling a dream to his fellow?" Is a dream made up of illusive images, false objects and pursuits, false hopes, and false fears? So is the life of a man of world. Now he exults in visionary bliss, now he is racked with disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so; since neither if a man be in power, is he really and in the sight of God the greater; nor if he be out of power, is he the less. Avarice flies with fear and trembling from a poverty of which there is no danger, and with infinite anxiety and solicitude heapeth up riches that have no use. And while pleasure is incessantly shifting her painted scenes before the fancies of the gay, infidelity oftentimes seduceth the imaginations of the serious and contemplative into the airy regions of abstraction, setting them to construct intellectual systems, without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his dispensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavouring

deavouring to win a race in his sleep, still striving after that which he cannot attain unto, so long as he expects to find a solid, substantial, and durable comfort in any thing but "the kingdom of God and his righteousness."

Again. Is a dream ever wandering from one thing to another that has no connection with it, and patched up of a thousand inconsistencies, without beginning, middle, or end? Not more so than the life of him, who, being devoted to the world, and at the mercy of his passions, is now in full chase after one shadow, now after another; so continually varying and changing, and yet withal so uniformly trifling and insignificant in all his sentiments and proceedings, that were the transactions of his days noted down in a book, it may be questioned, whether a dream would not appear, upon the comparison, to be a sensible and regular composition.

Once more. Is a dream fleeting and transitory, insomuch that a whole night passeth away in it as one hour, nay as one minute, since, during sleep, we have no idea of the succession of time? And what is a life of fourscore years, when looked back upon? "It is but as yesterday, seeing it is past as a watch in the night."

— Was [were] the task enjoined us, to describe that disappointment and wretched emptiness which the miserably deceived soul of him who lives and dies in carnality and worldly-mindedness will experience upon the moment of her separation from the body, what words could we find for the purpose, like these of the prophet Isaiah? "It shall be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite," remaining altogether unsatisfied with the pleasures which he seemed for a while to enjoy. Such a state of delusion is the state of the world; so vain, so incoherent, so transitory, are the schemes and designs of worldly men: and however important they may appear to the projectors of them, at the time, yet most certain it is, that what the Scripture saith of Pharaoh, may be said, with equal truth, at the death of every man, who has spent his days in things pertaining to this life only; "So he awoke, and behold, it was a dream!"

In describing the circumstances of our Saviour's second coming, and the end of the world, the author proceeds in this manner:

"The signs which are to precede that appearance, and like so many heralds to prepare the way for it, shall be eminently calculated for the purpose. Strange and portentous phænomena shall

shall cause a fearful looking-for of judgment, while every part of the creation shall discover horrible symptoms of its approaching dissolution. The heavens, those most beautiful and glorious of the works of God, shall shrink at the prospect of the fire in which they are to melt; and the powers of the heavens, which sustain the world, shall be shaken, as the leaves of the wood are shaken by a mighty wind. The sun, that marvellous instrument, that fountain of light, that heart of the system, whence are the issues of life, and health, and joy, shall suddenly cease from shining, and by that means depriving the moon of her borrowed brightness, shall leave the astonished inhabitants of the world in darkness and the shadow of death. The stars, quitting their stations and courses, and falling in wild disorder on each other, shall increase the horrors of the night spread over the world, an image of the darkness soon to receive the wicked for ever. The sea meanwhile will rise into vast mountains, and roll itself upon the shore, with the most tremendous and terrifying noise.

Here is an assemblage of great and striking images; the sun *extinguished*, and the stars *falling on one another*. But as this is a catastrophe beyond the sphere of human knowledge, it would be much better to use the words of scripture, than to explain them according to our own vague and imperfect notions. In delineating these tremendous circumstances of the last day, we may give the poet a licence to range through the regions of fancy; but we cannot allow a preacher of the gospel to advance a step beyond the bounds of revelation.

We have seen several writers on this subject, who, among other wild and fantastic images, have represented 'human dust and broken bones, *darkening the air*, and flying from country to country'. Dr. Horne, in his description, is more cautious; yet he certainly advances to the utmost limits of propriety.

An Inquiry into the Original State and Formation of the Earth; deduced from Facts and the Laws of Nature. To which is added an Appendix, containing some general Observations on the Strata in Derbyshire. By John Whitehurst. 4to. 12s. boards. Robinson.

THE several theories which have been hitherto invented concerning the original state of the earth are founded in conjecture alone, but the author of the present Inquiry endeavours to investigate the subject in a more philosophical manner. By a

* Young, Ogilvie, Davies, &c. See Crit. Rev. vol. xxii. p. 212.

variety of observations on the strata in Derbyshire he is enabled to draw general conclusions, which lead to the ascertainment of those laws of nature that appear to have governed the material system in the formation of the terraqueous globe. He begins with observing, that upon the figure of the earth, which sir Isaac Newton demonstrates to be an oblate spheroid, and upon the coincidence of this proposition with the laws of gravity, fluidity, and centrifugal force, the whole of the inquiry must stand or fall; for though there be innumerable facts which serve to illustrate the original state of the earth, yet its oblate spheroidical figure may be considered as the only natural *datum* upon which the investigation can be conducted, and likewise as the only test that can evince the truth of the inquiry.

To facilitate the solution of the problem, Mr. Whitehurst presents his readers with two preliminary propositions; the first of which is, that, according to the universal law of gravitation, the constituent parts of all bodies attract each other: whence arises a common centre of gravity, which so governs their component parts, as to cause all such as are fluid and at rest, to assume spherical forms. The other proposition is, that, according to the universal laws of motion, the constituent parts of all bodies, which revolve upon their axes, require a centrifugal force, in proportion to their velocities: therefore, as their respective distances from their axes of motion, so are their velocities, and likewise their centrifugal force.

‘ Such, says our author, are the consequences arising from the unalterable laws of gravity, fluidity, and centrifugal force; and therefore since there are no other laws or principles in nature yet known, whence bodies can acquire oblate spheroidical forms, it evidently follows, that all oblate spheroidical bodies have turned round their axes in a state of fluidity, although they may be firm and solid in their present state.

‘ Therefore, since the figure of the earth has been demonstrated to be an oblate spheroid—and likewise, that its equatorial diameter exceeds its polar, in proportion to the velocity of its diurnal rotation; it necessarily follows, that its oblate spheroidical form must have been acquired by revolving on its axis in a state of fluidity.

‘ Now since it appears, that the figure of the earth so perfectly coincides with the laws of motion, may we not conclude, that its diurnal rotation has suffered no change or variation; but, according to the immutable laws of nature, it has performed equal rotations in equal times, throughout all ages of the world.’

The author next enquires whether the fluidity of the earth was owing to any dissolvent principle, or to the first assemblage of its component parts. The earth, he argues, must have been brought into existence either in a solid or in a fluid state. If the former, it must have been dissolved, and this by some universal dissolvent principle. But no such principle being known to exist, he thinks it reasonable to conclude, that the fluidity of the earth was owing to the first assemblage of its component parts.

Having established it as a principle, that the earth was originally in a fluid state, the author next endeavours to ascertain the consequences necessarily arising from this condition. The fluidity of the earth, he observes, evidently shews, that the particles of matter which now compose the *strata* and all other solid bodies, were not originally united, or fixed by cohesion, but were actually in a state of separation, like the particles of sugar or salt suspended in water; it being an acknowledged truth, that the component parts of the most dense bodies become suspended, in whatever *menstrua* they are dissolved.

In the third chapter the author enquires, whether the chaos was instantaneous, or progressively formed into a habitable world. After producing a variety of instances, to prove that the operations of nature are progressive in the formation of stones and minerals, and likewise in all other cases, as far as human reason has hitherto been able to discover, he observes there is strong presumption to conclude, that the earth was brought to maturity from a chaotic mass, by the same universal laws, in a regular uniform progression.

In the succeeding chapter our author examines, whether the component parts of the chaos were created homogeneous or heterogeneous. Which ever of these had been the case, he observes, that according to the immutable laws of nature, the component parts of matter must have invariably remained in one universal state to the end of time. But it being a self-evident truth, that the parts of the earth are heterogeneous, or governed by different laws of attraction; and it being also admitted, that those laws are immutable, Mr. Whitehurst urges the reasonableness of the conclusion, that the component parts of the chaos were heterogeneous, or endued with peculiar laws of attraction; though equally governed by *one* and the same law of universal gravitation.

The enquirer then proceeds to investigate the general laws of attraction, with the view of tracing their operations in forming the chaotic mass into a habitable world.

“The first operation which presents itself, says he, to our conception is the figure of the earth: for the fluid mass no sooner began to revolve upon its axis, than its component parts began to recede from their axes of motion, and thus continued till the two forces were equally balanced, and the earth had acquired its present oblate spheroidal form.

“The component parts being now arrived at a state of rest, with respect to the general laws of motion, began a second operation by means of their affinities; for particles of a similar nature attract each other more powerfully than those of a contrary affinity or quality.

“Hence particles of air united with those of air: those of water with water; and those of earth with earth; and with their union commenced their specific gravities.

“The uniform suspension of the component parts being thus destroyed by the union of similar particles, those bodies which were the most dense began their approach towards the center of gravity, and the others towards the surface.

“Thus commenced the separation of the chaotic mass into air, water, earth, &c.

“Now as air is eight hundred times lighter than water, it seems to follow, by the laws of statics, that it became freed from the general mass in a like proportion of time, sooner than water, and formed a muddy impure atmosphere.

“The process of separation still goes on, and the earth consolidates every day more and more towards its centre, and its surface becomes gradually covered with water, until one universal sea prevailed over the globe, perfectly pure and fit for animal life.

“Thus, by the union of similar particles, the component parts of the atmosphere and the ocean seem to have been separated from the general mass, assembled together, and surrounded the terraqueous globe.

“To the peculiar laws of attraction may likewise be ascribed that sameness of quality which prevails in strata of different denominations, as calcareous, argillaceous, &c. and also the assemblage of all other particles into select bodies of metals, minerals, salts, talks, spars, fluors, crystals, diamonds, rubies, amethysts, &c. and many other phenomena in the natural world.

“Having thus defined the general laws or principles by which the component parts of the chaos were separated and arranged into the different classes of air, water, &c. it may not be improper to remark, that as the sun is the common center of gravity or the governing principle in the planetary system,

System, the presumption is great that the governing body was at least coeval with the bodies governed :

Therefore, as the chaos revolved upon its axis during the separation of its component parts, may we not thence infer, that as the atmosphere was progressively freed from its gross matter, light and heat must have gradually increased, until the sun became visible in the firmament, and shone with its full lustre and brightness on the face of the new-formed globe.

Hence it appears, that several days and nights preceded the sun's appearance in the heavens. How far the result of this reasoning may illustrate the Mosaic account, of the sun being created, or becoming visible, on the fourth day of creation, is most humbly submitted to the consideration and candour of the learned world.

It is further to be observed, that as the separation of the chaos was owing to the union of similar particles, it seems to follow, that as the central parts of the earth were sooner at rest than the more superficial parts thereof, that the former would begin to consolidate before the latter, and therefore it appears repugnant to the laws of nature, that the central part should consist of water only, and the more superficial part of a shell or crust, as some writers have imagined.

After delineating the operations of nature in separating the chaotic mass into air, earth, and water, he proceeds to examine the formation of the primitive islands. Supposing the moon to be coeval with the earth, he observes, that its attractive power would greatly interfere with the uniform subsiding of the solids. For as the separation of the solids and fluids increased, so likewise would the tides increase, and remove the solids from place to place, without any regularity. Hence the sea becoming unequally deep, and the inequalities daily increasing, the dry land would at length appear, and divide the sea, which had before universally covered the earth.

In the succeeding chapters the author enquires into the formation of marine animals ; the superficial and interior parts of the earth ; and the alterations afterwards produced on its surface by subterranean convulsions. He next treats of subterraneous fire, and its effects, from the first increment of heat to its full maturity ; of the origin of mountains, continents, &c ; of the deluge, and the improbability of a second universal flood. These subjects are succeeded by an inquiry into the temperature of the air, and seasons in the antediluvian world ; and into the cause of animal and vegetable *exuvia* being found remote from their native climates ; with remarks on the longevity of the human species before and after the flood ; and ob-

servations towards ascertaining the æra when the rain-bow first appeared.

The various difficult subjects examined in this volume are treated with much philosophical precision, as well as ingenuity; and though a great part of the author's reasoning must still remain hypothetical, we must acknowledge that he has extended not a little the bounds of rational theory in those abstract speculations.—An Appendix is added, containing some general observations on the *strata* in Derbyshire, with sections of them, representing their arrangement, affinities, and the changes they have suffered at different periods of time.

A Letter to Nathaniel Brassey Halhead, Esq. containing some Remarks on his Preface to the Code of Gentoo Laws lately published. By George Costard, M. A. 8vo. 1s. Rivington.

THIS is a liberal and learned criticism upon Mr. Halhead's ingenious preface to the Code of Gentoo Laws, of which we have spoken in our Review for Sept. 1777*. Mr. Costard expresses his disappointment at finding that his friend's book was not a translation of a single treatise, but what certain pundits had picked up *sentence by sentence*. The laws of Numa, Solon, Lycurgus, and those of the Twelve Tables, were not, he observes, picked out sentence by sentence.—Many of these Gentoo laws Mr. Costard discovers to be frivolous, others absurd and cruel; thence he argues that they are not all of equal antiquity.

For the conformity between several customs in use in the East and those of the Jews, Mr. Costard accounts, by observing that Solomon's ship sailed as far as the island Ceylon of the moderns; and that he sent to Tyre for persons capable of navigating his ships to those parts; which latter circumstance plainly shows the Tyrians had sailed thither before.—Upon the *undeviating confidence* of the Hindoos, Mr. Costard remarks, that 'it is no uncommon thing for persons to be most mistaken when they are most confident.' Our readers will imagine this is neither the most liberal nor the most learned argument in the pamphlet before us.

The principal intention of this Letter is to prove, with what little show of justice the Hindoos can lay claim to that remote antiquity, to which we are informed they pretend to have an indisputable right.—If Mr. Halhead wrote with the credulous pen of a young man of quick parts and lively genius, Mr. Costard appears in the character of a truly orthodox clergyman of the church of England.—We may at least be allowed

* Vol. xliv. p. 1777.

to smile at the surprize with which the pundits will hear that the vicar of Twickenham has proved their ancestors were imposed upon from one generation to another; and that the world is an infant, if we compare Mr. Costard's chronology with the tales which they tell of its longevity.

Our readers may judge of this publication from the subsequent extract.

• The whole doctrine of the Jogues I look upon as fictitious and absurd, especially the three first. The fourth period, called the Collee Jogue, approaches nearer to the confines of probability. That this period is to last 400,000 years, depends upon no proof, as far as appears. But, that nearly 5000 years of it are already past, is consistent enough with our present chronology.

For, according to the chronology in the margin of our Bibles, reckoning to the present year 1777, the flood was about 4126 years ago. And with this agrees Petavius within 20 years.

• That the Shasters, or Gentoo scriptures, were composed about the beginning of the Collee Jogue, or 5000 years ago, will stand in need of great proof. For that books were composed, or, indeed, that there were any writings so old as this, doth not appear.

• We hear of no writings before Moses, and the giving of the law at Mount Sinai. And, indeed, the forming of an alphabet seems a work beyond human invention. And this, perhaps, will best explain that expression of that law being *wrote* by the finger of God.

• From the Jews the use of an alphabet might be communicated to the Phenicians, and they, under Cadmus, might introduce *them* into Greece. That, according to the Oxford Marbles, would be about the year before Christ 1520, or about 820 years after the flood, and but 21 years after the giving of the law.

• This alphabet, I imagine, was very simple at first, and consisted but of few letters. And so doth the Hebrew now, the Syriac, and the old Arabic, commonly called the Cufic. Those alphabets that consist of many letters, as the modern Arabic, the Persic, and the Æthiopic, I look upon as modern. And the same kind of reasoning, I think, will hold good with regard to such whose characters are complicated.

• So that the difficulties in learning the Shanscrit language, and its alphabet containing 50 letters, are, to me, strong arguments that both its grammar and letters are, comparatively, modern. The same kind of reasoning likewise will prove against the antiquity of the Shaster. And so far will it be

from having been composed before the Deluge, that it *was* not composed till the Hindoos had lost even the traditionry account of it.

“What traces there may be of it in India must be left to future examination. In this Western part of the world there are evident marks of it. The Indians never seem to have applied themselves to the study of natural philosophy. “You say they have no geography.” And, I think, I may add no astronomy. The very names of the planets there, the Jesuits say, are of the same import with those of the Greeks. And the names of the twelve signs of the zodiac, they say, are the same with those in Europe, and exactly in the same order. From whence I am apt to conclude that they were borrowed from the Greeks, when, under the Ptolemies in Egypt, they began to navigate those seas.

“You say yourself that the days of the week in the Shanscrit language are named from the same planets to which they are assigned by the Greeks and Romans.” From one or other of these people, then, they most probably had them. And as this was not till late, it will naturally make us suspect their pretended accounts of antiquity in other cases.

“Rajah Prichutt, you say, is known to have lived at the beginning of the Collee Jogue, and to have ordered a learned Bramin, called Sukeh Diew, to write a History of India through the preceding Jogues, with the successions of the rajahs, and the duration of their reigns.” That is, to compose annals during the space of 7 millions 200,000 years. But, when you ask what we are to think of such a work as this, the shortest and best answer, perhaps, will be that it is not worth thinking of at all. And Shukeh Diew, when he was about it, might have composed the annals of 17 millions of years, as well as seven. The whole, in either case, *must* have been the creature of his own brain. And so palpable a *forgery* in one instance, would make one suspect the Bramins to be capable of others of the same kind.

“I am no ways concerned for their reputation; but, I own, I am surprised to hear you say “that the world doth not now contain annals of more indisputable antiquity than those delivered down by the ancient Bramins.” But, if so, how will you reconcile this with that unshaken reliance on revelation which you speak of in the sentence immediately before?

“Lucretius, though his system was atheistical, very properly asks how it came to pass that, had the world been eternal, no history went higher, as far as he knew, than the war at Thebes, and the fall of Troy. And the same kind of reasoning is applicable in the present case. Had the world lasted so long

long already, as is here supposed, mankind *must* have made a greater progress in science than we know they have done.

'We admire, and justly, the indefatigable and sagacious Kepler, and the almost divine discoveries of sir Isaac Newton. But could the laws of gravity, magnetism, and electricity; could the description of equal areas in equal times by the planets, and even those amazing bodies the comets; that the squares of their periodic times are as the cubes of their mean distances; could all these, and many more instances that might be produced have been concealed, and unsuspected for above seven millions of years? Or were men asleep all this while, and never thought at all? A Bramin, how fond soever of the marvellous, will not venture to assert such a paradox as this.'

Remarks on the Prophetic Part of the Revelation of St. John: especially the three last Trumpets. By Thomas Reader. 8vo. 4s. in boards. Buckland.

THE authenticity of no book in the New Testament has been more contested than that of the Apocalypse. It has been observed, that there is not a single trace of it in the seven Epistles of Ignatius, the disciple of St. John; that it does not appear among the books, to which Papias gave his testimony; that Caius, a Latin author of reputation about the end of the second century, believed it to be the work of Cerinthus; that Dionysius of Alexandria alleges several reasons to prove, that it was not written by St. John; that Eusebius says, people to this day still doubt of its genuineness, just as the ancients had their doubts concerning it; that the council of Laodicea, about the year 367, in the midst of those seven churches, to which it was directed, left it out of the catalogue of canonical books; that Sulpicius Severus *, about the year 400, says '*à plerisque non recipitur.*' On the other hand it is ascribed to St. John by Justin Martyr, Irenæus, Tertullian, Origen, Hippolytus, and many other writers. It was inserted in the list of sacred books by the council of Carthage in 397; and has at last triumphed over all opposition †.

* Sacr. Hist. ii. 45. Crit. Rev. vol. xxxix. p. 20.

† Tandem summo totius ecclesiæ consensu, tanquam genuinus apostoli Johannis fœtus receptus est. Cave.—See Sir Isaac Newton's Observations on the Apocalypse.—Here it may not be improper to observe, what did not occur to us, when we reviewed Dr. Horne's Discourses, that sir Isaac Newton calls the story of St. John's being thrown into a vessel of hot oil, 'an ancient fable.' p. 236.

Perhaps its want of a more general reception in the early ages of the church may in some measure have been owing to the great difficulty, if not the impossibility, of explaining it, while no events had contributed to clear and unfold it. It is certain, that the comments of the early fathers are very insignificant; and those of St. Ambrose, Anselm, Thomas Aquinas, Bede, &c. are despicable productions.

When critical learning revived, and the reformation engaged the Christian world in religious controversies, the Apocalypse began to be investigated with great zeal and industry. From this period it has become the prey of all sorts of commentators, great and small, Protestant and Papist, rational and fanatic. As in the opinion of every one this book contains the destiny of the church, every sect in particular has not failed to explain it in its own favour. Here the Lutherans find the troubles of Germany; the French refugees, what happened to them in France; and the English, the revolutions of Great Britain. In short, each church boasts of finding itself here, according to the rank, which it thinks it holds in the plan of providence; and which, we may be sure, is always the first place. There is only the catholic church, which hath circumscribed it within the limits of the three first centuries; during which, she maintains, every thing was accomplished: as if she were afraid, lest descending lower, she should see anti-christ in the person of her metropolitan *.

The explanation is allowed on all hands to be attended with great difficulties, which have deterred many serious commentators from the attempt. Scaliger was pleased to say, 'Calvinus sapuit, quia non scripsit in Apocalypsin,' Calvin was wise, because he did not write upon the Revelation. Sir Isaac Newton says: 'The folly of interpreters has been to foretel times and things by this prophecy; as if God designed to make them *prophets*. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things; but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world.'

Seventeen hundred years are now elapsed since the days of St. John; and therefore it is reasonable to suppose, that many parts of the prophecy is fulfilled. Here then is a field open for investigation. And if commentators can find any events,

* Abauzit, p. 376.

perfectly corresponding with the prophecy, their discoveries are built upon a proper foundation, and are worth notice. But when the commentator launches into futurity, his interpretations can be nothing more than conjectures.

The author of the commentary now before us points out many great occurrences, which he thinks are revealed in this book, between the year 96 and the end of the world. Some of those events, which are past, are the various revolutions of the Roman empire, the afflictions and errors of the church, the commencement of Mahometanism, the Reformation, &c.

In the course of his remarks he takes occasion to expostulate with his countrymen on the corruption of the church of England, with respect to those circumstances especially, in which she differs from the doctrine and discipline of the dissenters: observing, that 'England now gives its power to the beast.'

Among those events, which he expects hereafter he enumerates the following important revolutions, specifying the year in which they are to happen.

'The conversion of the Jews begin 1816. The Jews return to their own land, the church puts off her sackcloth, and is clothed with the sun, the Mahometans become papal Christians, and the Roman beast becomes a dragon, 1866. The grand seignior calls himself the apostle of Christ, 1872. The beast's wound in one of his heads is completely healed; but the church flees probably into the wilderness of America, 1886. A temple built at Jerusalem, 1936. The ten horns of the beast begin to hate the whore, and burn her with fire, 1942. The millennium begins, 2016, and ends, 3016. The world ends, and judgement begins, 3125. The judging of the righteous ends, and all the wicked are raised, 3200. The judging of the wicked ends; and saints and sinners are removed to heaven and hell, 3351.'

Mr. Reader appears to be a sedate, studious, and pious author, actuated by the laudable desire of contributing to the explanation of the scriptures, and the hopes of warning his contemporaries of some things which will be interesting to themselves, and their posterity. But how far his work is calculated to answer these valuable purposes, we must leave our learned readers to determine.

Another

Another Account of a Transaction which passed in the Beginning of the Year 1778. Rather more correct than what is called An Authentic Account of the Part taken by the late Earl of Chatham in that Transaction. 4to. 1r. Cadell.

THIS account, which is presented to the public by sir James Wright, bears the strongest marks of ingenuousness, and refutes, in the most satisfactory manner, the narrative that has appeared under the name of Dr. Addington. After some sensible observations respecting the credit of parole evidence, and the different meanings which may be ascribed to words uttered in conversation, according to the peculiar circumstances in which they are spoken, sir James proceeds to inform us, that he has been intimately connected with Dr. Addington from his youth, and that the latter has been always remarkable for a propensity to politics.

This trait of Dr. Addington's character, says sir James, 'is not made with a view of setting him right in a little point of chronology; for, at the very outset of the Narrative, his memory fails him. Long before the beginning of the year 1778 had the doctor conversed with sir James Wright of lord Bute and lord Chatham. He may remember, that sir James had a long fit of illness, which commenced *more than a year* before the æra from which the doctor sets out; that during that illness his visits to sir James were frequent, almost daily; that in all these visits, equally attentive to the constitution of his country, as to the constitution of his patient, he recurred to his darling topic *politics*; that the hero of his theme was lord Chatham; that the burden of his song were the distresses of the nation. Let him recollect, and he surely will remember, that at this period, twelve months before the time which, for want of recollection, he so confidently fixes to be the "first time sir James Wright talked with him respecting lord Bute and lord Chatham," he frequently gave it as his own opinion, at least, that lord Chatham had no unfavourable opinion of lord Bute, but conceived him to be an honest man, to wish well to his country, to be a man endued with many private virtues.

'Was it then so very wonderful, that, in the beginning of the year 1778, sir James Wright should "talk with Dr. Addington respecting lord Bute and lord Chatham," when lord Bute and lord Chatham had been the constant subject of the doctor's conversations with sir James Wright, at visits so frequently repeated, continued to such a length, during the course of the year 1777? Would it have been very wonderful, if, knowing how familiarly the doctor was received by lord Chatham; if, observing how frequently he introduced his opinion of the point of

of view in which lord Bute was regarded by lord Chatham; if, remarking the zeal with which he always entered on the subject, sir James had been led to conclude, that the doctor, under his own name, was delivering the opinion, was speaking from the instructions, of his patron? That his patron was not averse to a negociation, but had sent forth his trusty Achates to sound the land, lest peradventure his pride (the friends of lord Chatham will allow that he possessed at least a decent pride) might be hurt by a refusal? Would it have been very wonderful, if, under that idea, sir James had communicated to lord Bute—not exposed to the public—the purport of such conversations?

But the fact is, sir James had no such idea. He considered the frequency of the doctor's visits; he considered the length of his visits as the pure effects of a warm and disinterested friendship; he considered the introduction of political subjects as kindly meant to beguile the *tedium* of a long and painful illness. He saw in the doctor, or he thought he saw, a skilful physician, and an affectionate friend. Wishing for nothing further, he looked for nothing further. It was a very worthy, a respectable friend, who had been present at most of the conversations which preceded, and at all those which succeeded the *æra* from which the doctor chuses to set out, who first suggested to sir James, that the frequent inquiries of the doctor about the return of sir James to town in the beginning of 1778; that his frequent visits when he was returned, indicated something more than the attention which an eminent physician has the leisure, or the most intimate friend has the inclination, to shew. That friend it was, who comparing this frequency of visits with the constant recourse to the same topic of conversation, first suggested, that it was meant, and wished, that the purport of these conversations should be communicated to lord Bute.

Here then is the origin of the transaction, which the author of the "Authentic Account" is willing to call—and yet, it seems, ashamed to call—a negociation; and which, whatever it may be called, began on the second, and terminated (on the part of sir James) on the seventh of February.

Sir James next examines the written evidence, as given by the author of the "Authentic Account;" and this he performs with so much precision and energy, that we are sorry the limits of our Review will not permit us to lay before our readers the whole of the correspondence, and the printed remarks upon it. We must not, however, omit inserting the following note from Dr. Addington to sir James Wright, on the 5th of February, the original of which is in sir James's hands.

"Dear

" Dear sir James,

" I beg you to come to town. There is no time to lose, in the opinion of your ever faithful friend,

" A. ADDINGTON."

In the correspondence published by Dr. Addington, this note has been suppressed. But it will remain an indelible proof of the extreme officiousness betrayed by the doctor on that occasion, notwithstanding the indifference which he has affected to insinuate in his narrative.

This account, which is supported not only by the clearest evidence, but the most convincing arguments, fully vindicates lord Bute from the charge of having opened a negotiation with lord Chatham; and of having pretended to the power, or expressed a wish, of disposing of offices, or conducting measures. It also vindicates sir James Wright, in the most ample manner, from the illiberal accusation of having acted the part of an officious and insidious emissary. But in proportion as these propositions are ascertained, the several charges recoil with irresistible force on Dr. Addington, whose conduct through the whole transaction must be considered as injurious to private friendship, to professional delicacy, and to the inviolable dictates of political integrity and honour.

FOREIGN ARTICLES.

Rettung der Ehre und Unschuld des weiland koeniglich Schwedischen Staats-Ministers Georg Heinrich Freyherrn von Schlitz, genannt Goerz; or, a Vindication of the Honour and Innocence of Baron G. H. de Schlitz, surnamed Goerz, formerly Minister of State to Charles XII. King of Sweden. 8vo. (German.)

WHEN the once famous and unfortunate baron Goerz saw himself suddenly arrested, persecuted, oppressed, and condemned to die; he in his last will called on his relations and heirs to evince his innocence and vindicate his character. In compliance with this dying request, the present very instructive and satisfactory justification of his conduct was undertaken and completed many years ago, though its publication has, for political reasons, been deferred to the year 1776.

Its anonymous author is said to be a celebrated minister of state in Germany; and this surmise we think indeed strongly corroborated by the intrinsic character of the work itself. In his preface he professes his intentions to be only to prove that baron Goerz, in his measures and arrangements, sincerely studied and pursued the real interests of Sweden: and he appeals not only to a MS. recent testimony of a great northern monarch, but even to the very judgement of the Swedish states themselves, as additional evidences in favour of the innocence of that unfortunate nobleman: for when the Swedish states intended to condemn the baron's heirs to a restitution of three hundred thousand silver dollars, these very states found, on a nearer enquiry, the kingdom, on the contrary, bound to repay these heirs a very considerable sum advanced by Goerz for its service.

The

The work is divided into five books, and contains a number of extracts from MS. state papers, of which several are inserted at full length in the Appendix. The three first books give a cursory account of baron Goerz's adventures from the time of his first personal acquaintance with Charles XII. to the year 1716. In the two last books the history becomes more closely connected, more minute, more complete, more instructive, and finally more interesting. The work concludes with a delineation of the character and genius of baron Goerz, and of the real benefit of his measures and conduct for Sweden.

When Charles XII. was closely besieged in Stralsund, and in the most imminent danger of falling into the hands of his successful and inveterate enemies, a frigate was dispatched from Sweden to fetch that king over. The captain of that frigate wanted twenty-five dollars for purchasing provisions; and such was either the extreme poverty, or the violent aversion of the Swedes to Charles XII. that the captain was, in this emergency, refused this trifling but necessary loan, by the governor of Schonen, and by all the inhabitants of Ystad. He was, however, supplied by a foreigner, our baron Goerz, who was then in the service of the duke of Sleswig-Holstein.

In order to raise money, Charles had resolved to saddle every hemmat, (some small portion of lands,) with a monthly tax of eighty carolines. This tax would for the very first month have amounted to no less than 5,600,000 silver dollars; and was to be raised in a country, whose whole cash was supposed to amount to no more than 8,000,000 of silver dollars! Goerz, however, dissuaded him from this ruinous and impracticable scheme of taxation, and in its place, proposed a loan of 4,000,000 silver dollars; of which a certain portion was annually to be paid off, and the remainder to be discharged out of a particular sinking fund.

According to the estimate for the year 1716, the revenues of the crown were to produce three millions of silver dollars; but on a nearer enquiry, Goerz discovered that two thirds of these revenues were already levied, and expended before-hand. Yet a new fleet was immediately to be fitted out; and very large sums were instantly required for the army, which had then for a long time been destitute of many necessaries, and even of shoes and stockings.

This surely was a discouraging situation for a new minister of finances, and a foreigner! It did not however discourage baron Goerz. As he was then privy-counsellor and chief marshal of the court of Holstein-Sleswig, he chose to keep his places in Germany, and not to enter formally into the king's service, but at first to undertake the management of the Swedish finances for one year only. Yet he was envied and hated by the Swedes on account of his being a foreigner, and probably of his visible ascendancy over the king. Though the Swedes publicly professed to become securities for the payment of the government-bonds, they at the same time secretly endeavoured to ruin the credit of those bonds. This duplicity forced baron Goerz on the expedient of proposing and issuing a sort of money-signs or counters; an expedient not invented by himself, but long before proposed by a native of Sweden to Charles, who had approved of it at Bender, and given his orders for coining them. Baron Goerz drew up considerations on the probable advantage and disadvantage of these counters, and extenuated their hurtful effects so far as to induce the Swedish states and senators to approve of them. He resolved, however, to issue money-counters for

for only one fourth part of the public debt into circulation; and to take every precaution in order to prevent the importation of counterfeiters from abroad. The bank was not to circulate any money-counters; but in the contribution exchequer, these counters were to be paid for the full value denoted by them. The interests upon public bonds were very regularly paid; and these stocks therefore rose in 1715 to a very high price. Count Dernath, who was likewise a Holstein minister, invented a kind of paper money of equal validity with the bonds; but issued only to the amount of 25 silver dollars each. The success of these three financeering operations was sudden, rapid, and amazing. The Swedes had scarcely flattered themselves with hopes of being able to fit out four single ships; when baron Goerz enabled their government by these three operations, without imposing any additional taxes, to send out no less than twenty-six of the line of battle, and regularly to supply the army with every requisite.

By this success he was encouraged to extend his plan still farther. He went to Holland to persuade a company of merchants to import silver into Sweden; to have it coined there, and to export its amount in productions of that country. In this he likewise succeeded. He also found a mariner who offered to keep a regular packet-boat between Amsterdam and Gottenburgh, without any other expence to Sweden, than the permission of importing tobacco into that kingdom.

Count Dernath charged himself with the management of the Swedish finances, but only as baron Goerz's deputy, and at that nobleman's peril. But as this deputy wanted firmness and resolution, the Swedish senators and nobility dared to seize on the exchequer, to pay ready money, in cases in which bonds and counters might have been employed; and on the contrary, to force such creditors as had a right to demand ready cash, to accept money-counters. The baron was then accused of schemes, views, and actions diametrically opposite to his real ones. The plates were taken away, in order to prevent any farther coining of counters. The receivers left off paying the taxes into Goerz's exchequer, and were often forced by general officers, to pay them to private orders from the king, surreptitiously obtained. The admirals retained the prizes to their own use; and were so negligent in protecting trade, and securing the customs, that these revenues sunk from 600,000 silver dollars to 100,000. The capitation, which was to produce 500,000 dollars, produced no more than 250,000, and the liberal (or rather prodigal) king suffered himself to be persuaded to raise the regimental cash, from 40,000 dollars, to which it had been confined by baron Goerz, to 120,000.

Baron Goerz, however, far from being disheartened and wearied out by these various and mortifying disappointments, resolved to oblige the wealthier classes of the nation to lend their money to government. He wanted, upon the whole, to transfer the load of taxes from the weaker to the stronger ranks of the people, from the poor country people to the merchants, dealers, and tradesmen, as the only people who had any chance of gaining by the war.

Ever since he had become more immediately and intimately acquainted with the real state of Sweden, he had determined to make every effort to reconcile Charles XII. with his numerous, powerful, and inveterate enemies.

The difficulty of this task will best appear from a view of some of the various obstacles he encountered at every intermediate step.

The

The surest way for inclining the enemies of Sweden to consent to a peace on tolerable terms, and to sacrifice some of their conquests and advantages, was to convince them, that the kingdom was yet, on an emergency, capable of some vigorous exertions, and of continuing the war. With this view he wanted to procure it some allies and money. He first applied to its ancient ally, France; but found its then regent, the duke of Orleans, by his own interests too closely attached to England. Baron Goerz could not even procure the payment of the arrears of some French subsidies still due to Sweden; and, what was yet more provoking, his endeavours for that purpose were counteracted and frustrated by the Swedish ambassador in France.

Goerz next planned an insurrection in England; and Charles sent him his credentials of minister plenipotentiary, dated October 23, 1716. His apologist attempts to vindicate this step, from principles of the law of nations. But what is incomparably more interesting and worth recording than his arguments on this head, this odious plot was frankly and nobly forgiven him by king George the First. For when, after this nobleman's death, another baron Goerz then president of the electoral chamber (or exchequer) at Hanover, was entreated to become guardian to the unfortunate Goerz's daughters, the president hesitated, and humbly requested to know his majesty's sentiments and pleasure on this head. That monarch answered: "*Le Baron Goerz a servi, fidèlement son roi. Il a agi par ses principes. Acceptés la tutelle de ses enfans, & contés sur la protection que je leur accorde.*"—Baron Goerz has faithfully served his king. He has acted according to his principles. Accept the guardianship of his children; and depend on the protection I grant them."

Count Dernath prevailed upon Charles, rather against his will, to have the baron's accounts of the administration of his finances examined; and they were afterwards ratified by that king. In 1717 Goerz engaged to serve Charles another year; and afterwards renewed this engagement for the year 1718. In this year he raised the pay of the post-horses in Sweden, for the benefit of the peasants by whom they were furnished. At the same time he called in all the good money, in order to force the wealthier people to open their coffers, and assist government, under the penalty of forfeiture of all the good money that should, by the next month of March, be found in private hands: but this term was afterwards successively prolonged at several times. This order, however, proved not ineffectual. The price of government-bonds now visibly rose; while the value of bank-notes sunk. For the notes issued by the bank bore a lower interest, and their value was not, like that of the government-bonds, payable on demand.

During his captivity in the Netherlands, baron Goerz found means to inspire the combined enemies of Sweden with jealousy and suspicion against one another, and with a notion of every one of them negotiating a separate treaty for himself. By means of the duke of Mecklenburgh, and of a personal conference at Loo, he gained the czar over, and at length effected the congress at Aland. But as Charles XII. had suddenly shewn himself averse to a reconciliation with the czar, baron Goerz undertook a journey on purpose to induce that headstrong and capricious prince to suppress this very ill-timed and unpolitical ebullition: but was on this journey suddenly arrested by the authority (as it was asserted or pretended) of that

very

very king, whom he was then so zealously and faithfully serving, and who in fact had then been already killed.

The proceedings of the committee appointed for trying baron Goerz, are now, in their turn, very minutely and strictly tried, before the bar of the public, and an unbiassed posterity. But we must confine ourselves to a few very striking facts, as stated by our author. The defendant justly insisted, with the firmness and confidence of an honest man, on having the accounts of his administration of the Swedish finances re-examined and scrutinized. This just demand was, however, refused; and for reason: the committee knew that his accounts had been duly ratified by the king; and that he had authentic vouchers by which every claim would have devolved on the king, and his judges or accusers been consequently reduced to a very disagreeable dilemma.

When Goerz was arrested, he was preparing to redeem the twenty-nine millions of silver dollars, then circulating in money-counters, with ready and good cash; and to redeem eighteen millions of this sum within the first year; and he had the sums necessary for the first payment actually in hand. But these very considerable sums, together with some millions which were at that time in the military chest, were, after his imprisonment, expended, not for public but private purposes, and part of them embezzled. Besides the twenty-nine millions last mentioned, two other millions in government-bonds were then actually due.

These misapplications and embezzlements of the public money of a very distressed and exhausted nation, were zealously concealed from the knowledge of the Swedish states: and matters had been pushed so far, that in order to screen the honour of certain powerful persons, at the next diet of Sweden, even the queen was under the necessity to take upon herself a deficiency of no less than 2,300,000 silver dollars, that had been diverted or embezzled from baron Goerz's cash.

The duke of Holstein suffered himself at last to be persuaded to dismiss the baron, his ever faithful servant for so many years, from his service; and neither king Frederick nor his queen had it in their power to save that nobleman's life.

Our author seems to think the baron's well known address to the people just before the fatal stroke: "Sate thyself now with my blood, Sweden!" a fiction: and yet it has certainly been often mentioned in conversation by a witness, that might be deemed competent, by baron Goerz's confessor, the rev. Mr. Conradi.

One striking and singular feature in the character of this eccentric statesman, we must by no means omit here. In reward of all his very zealous, laborious, hazardous, unquestionable, and important services to Sweden, and all his sufferings and sacrifices in its cause, this foreigner neither received nor even desired any salary, pension, or visible emolument whatever. He was, indeed, once offered a present of ninety thousand dollars, but refused it, and even sacrificed his own fortune for the king's service.

The only recompence he ever received from the kingdom he had saved was paid him publicly by the hand of the executioner, on the assignation of republican patriots—

"Whose sons shall blush their fathers were his foes."

Offer-

Osservazioni sopra diversi Pezzi del Viaggio in Dalmazia del abbate Fortis. 4to. Venice.

SIGNOR Giov. Lourich, a Morlachian gentleman, and author of this volume, seems not to be entirely pleased with abbate Fortis's account of his countrymen. His objections appear, however, rather trifling, and uninteresting to readers of another country. For instance, he has here fairly convicted signor Fortis of not having traced every small Morlachian brook up to its genuine source; and of having given the gypsies a character rather too fair and favourable; whereas signor Lourich considers them as no better than cunning impostors; and relates the life of a certain Nesich, who has played a variety of parts and tricks, as a Turk, a Christian, and a proselyte.

We must allow, however, that signor Lourich has interspersed his criticisms with some interesting or entertaining remarks of his own. He has visited and described a very fine cavern, situated near the spring head of the river Cettina, of most difficult access, and hardly ever visited before. In this cavern he found some fine columns of spat; a considerable subterraneous river, large enough to furnish all the sources of the Cettina; and some bones, which he mistook for relics of holy martyrs, though they were only bones of goats.—In these environs he also discovered some iron ores.

He takes notice of several Roman inscriptions, and of a picture of the holy Virgin, which, when viewed from different places, appears in different colours, and which he confidently ascribes to that great master the evangelist St. Luke!

Like others, he thinks the Usecchi, in fact, robbers; and that the Aiduzci or Heydoucs are nearly related to the same respectable fraternity.

The Morlachians chiefly live on milk; they store their corn up in subterraneous caves; their children are very early inured to the inclemencies of heat and cold. As several families often dwell together under one roof, the higher-mettled Morlachian ladies will frequently quarrel with one another, and their loving husbands fight it out.

Signor Lourich confesses that his countrymen are no very industrious husbandmen; that the culture of several sorts of seeds and grain, which they had received of general Contarini, was very soon neglected; and that they are as careless and improvident to collect winter stores for their cattle, as for themselves.

Murders and assassinations are left to the revenge of the relations and friends of the deceased; and their relentless persecutions often force even the relations of the murderer to fly from their homes, and from want and necessity to turn thieves and robbers.

The Morlachian courtships and loves are very short-lived: but the jealousy of married men is so stern and cruel, that wives once found faithless, must certainly die for it.

The Morlachians have their vampires, which, though not blood-suckers, are yet very troublesome to their women.

Their physic is of the empirical sort, and very simple. One of their prescriptions, for instance, consists of brandy and a dose of gun-powder. The tertian ague they cure by a profuse sweat, forced by the heat of the sun, or a fire: the pleurisy, by the application of a hot stone, and a potion of goat's dung in water. A. Zoccolante P. Lucca has written a treatise in the Illyrian language, *De Medicamentis simplicibus*, which our author deems an indifferent performance.

The Morlachians are said to be very dextrous and skilful in setting broken bones, or dislocated limbs; and to succeed well in the nice operation of bleeding, though with but very simple and coarse instruments, and even with the Turkish flitch-bow.

One of their most eminent worthies, Stanislas Sociviska, captain of a Morlachian band of robbers, who has been successively a Turk and a Christian, is said to have displayed on many occasions an almost incredible heroism, an invincible intrepidity, and a most wonderful presence of mind, especially when hemmed in by the Turks. He now lives under the Austrian protection, and has even experienced the bounty of his imperial majesty, Joseph II.

Storia polemica del Celibato sacro, da Contrapporsi ad alcune detestabili Opere uscite a questi Tempi. 8vo. Roma.

THE 'Alcune detestabili Opere uscite a questi Tempi' alluded to in the title-page of this 'Polemical History of the Celibacy of the Roman Catholic Clergy,' are, some works of the late marquis d'Argens; and of the late Mr. de Voltaire; a short treatise, entitled 'Pregiudizii del Celibato,' originally published in 1765 at Naples, and soon after, (in 1766) republished at Venice, under the title 'Del Celibato, Overo riforma del Clero Romano, Trattato Teologico-Politico del C. C. S. R. the famous 'Riforma d'Italia,' a work entitled 'Della Necessità ed Utilità del Matrimonio degli Ecclesiastici,' printed in 1770, at Florence, and containing a translation of the French abbé de Forges' book, 'Avantages du Mariage,' to which the Italian translator has subjoined a 'Dissertazione storica e filosofica sopra il Celibato,' together with a piece of the famous abbé de S. Pierre, to the same purpose. All these political attacks on the celibacy of the clergy appear to have made no slight impression in catholic countries, and especially in Italy. Hinc illæ lacrymæ; and hence that qualification of 'detestabili opere.'

The learned Ex-Jesuit, and now abbate Franc. Anton. Zaccaria, the present polemical historian, of the clerical celibacy, has confined himself to the defence of the convents and nunneries, against the attacks of these latter Italian writers; and neglected the works of protestant writers on the same subject, though he knew their titles at least, and mentioned them in his preface. His defence of the clerical celibacy must therefore necessarily be incomplete.

He begins with relating the history of celibacy before the Christian æra, in a preliminary discourse, abounding with the strangest assertions, both with regard to the Jews and the Pagans.

He then collects in his first book all that has happened relative to the celibacy of the clergy, in the eastern church; and in the second, the events in the western church, relating to this subject. These two first books are curious and instructive compilations, but drawn up with a visible partiality, utterly unbecoming an historian, and even a polemical historian. To the arguments of the most learned men of his own church, he still opposes the old thread-bare objections and reasonings of Baronius and Bellarmine, though these have long since been a hundred times confuted. Thus, he still pretends that St. Peter, after he had become an apostle, had divorced himself from his wife; since he said to Christ, that he had abandoned every thing for his sake; thus St. Paul is said to have interdicted marriage to the clergy, in 1. Cor. vii. though in fact the clergy is never mentioned in the whole chapter.

The transactions which had hitherto been most neglected, and which are now very lightly and superficially treated of by abbate Zaccaria himself, are the disputes on the celibacy of the clergy, during the middle ages, especially from the times of Gregory VII. whom our Ex-Jesuit always styles a saint. It is well known that this pope, and several of his predecessors and successors, have, with the most arbitrary and tyrannical violence, introduced the celibacy of the clergy, into all Christian Europe; and that it has in a great many places met with the fiercest and most violent opposition. What we wanted to know distinctly is, how it happened that so very great numbers of Catholic clergymen were married in Italy, Germany, and England? What reasons these unfortunate men alleged in support of their rights to marry? And what became of all the married wives so violently forced from them?

An unbiassed and impartial historian would also not have failed faithfully to record the abominable effects of these prohibitions of marriage to the clergy; the loud and general complaints against the incontinence of those forced into celibacy; and the lawful or unlawful means employed by the popes, in order to soothe or to suppress these complaints.

The third book contains the polemical part of his work; in which he endeavours both to defend the laws of his church, and to confute the arguments of his antagonists: a curious performance!

To these who contend that the celibacy of the clergy hurts a state, because it obstructs its population, abbate Zaccaria opposes the discouragement of the marriage of so many hundred thousand soldiers, even among protestants: that is, he attempts to justify one abuse and absurdity by another; and pretends that, since protestant states submit to struggle with one impediment to their population and prosperity, catholic states must needs encounter two.

He absolutely denies that the protestants derive any advantage from the marriage of their clergy.—He contrasts the ministerial duties of a protestant clergyman with those of a catholic one, and concludes from this curious parallel, that the latter has no leisure for the duties of marriage, though the former possibly may.—We are only amazed at his ignorance.

He concludes his strange performance with some yet stranger questions, and still stranger answers.

1. Has the pope a right or power to repeal the prohibition of the marriages of the clergy?

As this question is not addressed to protestants or heretics, they may pass it with silent contempt, and leave it to be answered by any sensible catholic: who may probably answer it by another question; Has the pope, or any other mortal whatever, a right or power to frustrate the most evident purpose of nature, and to counteract an institution of confessedly divine original?

But this polemical historian has answered his question himself. 'No,' says he, 'the pope has no right to repeal this prohibition, if he were desired by heretics to repeal it.'—Surely an absurd proviso this! Since the heretics or protestants in question will surely never ask the pope's leave for their clergy to marry.

But, says he, if the catholic courts should unanimously request this repeal from the pope; then he has a right to grant it!

2. Yet even in this case, he continues to ask, would it be advisable and expedient for the pope, to grant such an unanimous request from the catholic courts? And this question he resolutely answers in the negative; because 'such a repeal could not possibly be of any use.'

Enough!—*Naviget Anticyram!*

Specimen Zoologiae Geographicae, Quadrupedum Domicilia & Migrationes sistens; dedit, Tabulamque Mundi Zoographicam adjunxit Eber. Aug. Guilielm. Zimmermann. Prof. Math. & Phys. Coll. Car. Brunswic. 1 vol. 8vo. with a large map. Leiden.

THE learned and ingenious author begins his work with a pro-
lusion or preliminary discourse, on the great extent of the ani-
mal kingdom in general; and then treats, in chap. 1. of those ani-
mals who have spread themselves almost over the surface of the earth;
and of their varieties; and chiefly of man, who lives both near the
poles and under the equator; ascends the Cordilleras, and descends
to the bottom of the ocean; and enjoys whatever does not destroy
animal nature in general, tockay and blubber. He considers man's
varieties with regard to his hue, his figure, &c. diversities arising
from clime, from food, &c. in creatures of the same origin; and
then proceeds to those animals which have been domesticated by
man, and are fit to live almost all over the earth; for instance, the
dog; who, says Mr. Zimmermann, against Buffon, was originally
the same animal with the wolf, though the race of wolves, thus tamed
and domesticated into dogs, spread much farther than wolves in their
original state do. Next to the dog, horned cattle, sheep, goats,
and horses have spread with man to Iceland and to South-America.
Other animals have not so well succeeded at any considerable distance
from their native homes. The camel lived not long in the Brasils,
nor the beaver in Prussia, whither he was brought from Germany.
The ass is not found so near the poles, and is now scarce in Sweden.
The wild hog is probably a native of the warmer regions of Asia
and Africa, from which the domestic swine have undoubtedly de-
scended: cats, foxes, hares, stags, mice, squirrels, and weazles, on
the contrary, will, without being transported by man, habituate
themselves to any region, and find their support almost throughout
the whole world. But whether bears and martins were met with
on both sides of the equator, our author cannot assert on any safe
and authentic evidence. Sea-dogs, sea-lions, and manatees, are
found both in northern and southern seas. Their very different
sizes, in different seas, notwithstanding their sameness of figure,
may probably arise from the diversity of their food; whales too are
of smaller sizes in the southern seas. Most of these animals which are
met with all over the earth, are useful to men; and of all these that
are either useless or hurtful to him, the wolf alone is of a considerable
size. An additional proof this of a beneficent Providence!

The second chapter treats of animals which, though not so uni-
versally spread over almost the whole earth, have yet spread far from
their native regions; such as the bear, who, though a native of the
North, has spread very far in both hemispheres; the reindeer, and
the elk. The reindeer is found in Asia from the 56th degree of
latitude; in Europe, from the 60th degree; in America, a colder
country, it is found already from the 42d degree. Like the elk, it
left France and Germany, when these countries were thoroughly
cultivated, and of course become warmer; these animals may there-
fore be considered as a sort of living thermometers. Frederick II.
king of Prussia, attempted to settle beavers in his dominions, but
miscarried. The lynx is the only relation of the beaver, who re-
sides in northern countries.

The third chapter treats of animals confined within narrower
regions; and the fourth, of the dispersion of animals in general,

with

with some inferences for the history of the earth: to which some additions and corrections are subjoined.

Both the beauty and use of this instructive work are increased by the *Tabula Mundi Geographico-Zoologica*, an hydrographical sketch of the surface of the earth from Spitzbergen to Port Drake. It is founded on Mr. Bellin's chart, but extended farther. The mountains have been inserted from Mr. Buache's maps. In every country the animals by which it is inhabited are mentioned; and the limits of their respective residence distinctly pointed out. The equator on this chart takes up two Parisian feet; and the part of the meridian, one and a half.

Om Silfwers arlige Färande til China. Stockholm. (Swedish.)

A SHORT but instructive discourse on the exportation of silver to China; and its effects on Sweden, and on all Europe; by Mr. Abraham Grill, a Swedish merchant.

Our author complains, we think rather like a patriot than like a dealer, of the excessive and daily increasing consumption of coffee and sugar, even by the poorest Swedes. They may in fact run into an excess hurtful to their health, their fortune, and the interests of their native country.

He remarks that great quantities of copper have formerly been coined in Sweden into money, and that the use of the copper coin is now, on account of its cumbersome weight, greatly decreased.

It is indeed well known that the copper cash, required even for small payments, used formerly to be transported in wheel-barrows or carts; and as long as the internal and external pecuniary transactions were small and unfrequent, copper money might serve at Stockholm the same purpose which iron cash anciently served at Sparta. But when, from an increase of trade, payments gradually become larger and more frequent, those very large quantities of copper, formerly coined into, and worn out as money, may very properly be exported as a valuable article of commerce, and the time and labour of money-carriers be employed to greater advantage.

Mr. Grill attempts to ascertain the amount of the precious metals annually flowing into Europe. He thinks that the importation of gold has decreased, since none is now imported from China, and but very little from Japan, by the means of one single small Dutch vessel annually admitted into that kingdom. The annual produce of the American gold and silver mines he estimates at 28 or 30 millions of rix-dollars; the silver-mine in Sweden produced in 1773 no more than 1817 marks; the silver-mine at Kongsberg in Norway yielded, in 1768, 38,096 marks; the mines of Saxony, 38,810; those of the Hartz, 21,946 marks; the mines of Hungary, from 4 to 5 millions of florins: though these latter mines seem to have been too highly rated; with the important increase of the Russian mines he appears yet unacquainted. The gold imported from Africa amounts to a large sum; and since the Brasils now yield a much larger quantity of gold than formerly, this increase must rather more than compensate the decrease of the importation from China. The price of silver to that of gold, which was in the time of Columbus 1-12th, is now sunk to 1-16th.

He then proceeds to the exportation of the precious metals from Europe to other parts of the world, to Turkey (chiefly loewen-dollars and piastras); to Coromandel, and China. A popular writer, who

appears to be less accurate than some others, thinks the annual exportation of silver from Europe is from four to five millions of piastres. All these countries, therefore, do not entirely drain Europe of the silver annually flowing into it; and though a vast quantity of that metal be annually worked into plate, &c. yet the relative price of silver to other productions still decreases, and might, as Mr. Grill thinks, if none was exported, sink so low, that the poorer mines must be at length deserted. He therefore judges the exportation of silver to China an advantage to Europe, and still more so to Sweden, as Sweden exports only Spanish silver to China, and recovers a great part of this silver, by selling the commodities imported from China to other nations.

FOREIGN LITERARY INTELLIGENCE.

Udsærlig Afhandling om Bier, og en for Dannemark og Norge nyttig Bie-Avles anlæg. Ved Esaias Fleischer. 8vo. Copenhagen. (Danish.)

THE author of this complete Treatise on the Management of Bees, has judiciously availed himself of both the Danish books mentioned in his preface, and of most of the German publications on the subject he treats of; he has consulted, compared, and appreciated them, but sometimes also appealed to his own experience. He begins with the natural history of bees; proceeds then to a very full and minute instruction concerning the management of tame bees; and concludes with an account of forest bees, compiled from the works of other writers. He bestows rather too much pains on confuting several absurd hypotheses concerning the generation of bees, and then delivers one of his own. His article of the purchase of bees is borrowed from German books. His bee-house here delineated appears very convenient: it is thatched with straw, has curtains of sail-cloth, and bee-hives of straw. The new implements for this branch of economy, though most of them rather ingenious than useful contrivances, are likewise described by him, but many of them declared needless. He does not, like many other writers too fond of their subject, exaggerate the profits to be drawn from keeping bees.

Jo. Matthiæ Schroëckhii, *Historia Religionis & Ecclesiæ Christianæ. 8vo. Berlin.*

This abstract of ecclesiastical history was, by Prof. Schroëckh, originally calculated for the use of academical lectures; it is commendable for the judicious choice of the contents, methodical order, and the conciseness and perspicuity of its diction.

Historia Matheseos in Bohemia & Moravia cultæ a Stanislao Wydra. 8vo. Prague.

This historian of the mathematics in Bohemia and Moravia has found means to fill 960 pages, with an enumeration of names and facts that will hardly interest any foreign reader, however they may edify our author's four hundred auditors. He begins with enlisting Giov. Boccaccio, the writer of the Decamerone, among the Bohemian mathematicians, because he was one of the first professors called by Charles IV. to the university of Prague. He also takes notice of a Joseph Wessely, a miller and land-surveyor, who, in

1734, published a very ample introduction to arithmetics and geometry, and even the use of sines and logarithms, for the benefit of such Bohemian millers as delight in mathematics, and especially mechanics. Joseph Stepling is here said to have sent Bossuet's book of the Catholic Faith, to the famous German philosopher Wolf, at his desire, a short time before his death. A most improbable story! for Wolf had certainly not deferred so long to consider and examine the different religions; and had he ever wanted Bossuet's book, for any purpose whatever, he might very easily have procured it much nearer home.

Specimen Hierarchiæ Hungariæ, complectens Seriem Chronologicam Archiepiscoporum & Episcoporum Hungariæ, cum rudi Dioecesium Delineatione, adjecis, si quæ sunt peculiæres, Prærogativis, ut plurimum ex Diplomætibz congestum a Georgio Pray, Presb. Seculari. P. I. de Archiepiscopatu Strigoniensi & ejus Suffraganeis. 4to. Presburg and Calschaw, in Hungary.

This first part of the Hungarian Hierarchy contains a very full and accurate account of the foundation, and respective rights and prerogatives of the archbishoprick of Gran, and of several bishopricks, with a chronological list of the names of the prelates, and a few notes. Mr. Pray intends to publish a second volume, concerning the diocese of Colocsa; and a third, of the Illyrian bishopricks.

The archbishop of Gran, we find, is not only endowed with princely annual revenues, (estimated by Dr. Busching at 360,000 florins) but also invested with great power, authority, and several singular prerogatives. He is, since 1275, 'comes perpetuus, summus & secretarius cancellarius, & personalis præsentia regis;' (Hungarian Latin.) He crowns the king; is, with his lands and vassals exempted from secular jurisdiction, and from all taxes; allowed to appoint a palatine (or chief judge of a district) by his own authority; had a tenth of the royal chamber demesnes, of the revenues of the exchequer, of the cattle-tax imposed on the Ulahi (Wallachians) and Sicali, and of all the monies coined in, or imported into, the kingdom. Every nobleman or gentleman was, without obtaining the king's consent, allowed to appoint the archbishoprick his heir: and whenever any vassal of the archbishop was executed for theft, by the sentence of the king's palatine, his confiscated estate was delivered up to the archbishop, &c. &c.

The present archbishop of Gran, Joseph Count Battyan, was appointed in 1776, after an eleven year's vacancy of that archiepiscopal see.

Thermæ Varadienses Examini physico & med. Subjectæ. Item de illarum Ufu salutari simul cum Observ. Med. nec non de Sale medio in iis contento; ejus Occasione Diss. inseritur de Natura Salium, nominatim vero de Salibus qui circa Debrecinum colliguntur, Nitro nostri Temporis & Veterum S. Natro, i. e. Alcalino Fossili, vel Saponario Debrecinensi, per Steph. Hathvány, M. D. 8vo. Viennæ.

The baths here indifferently described, are situated at an hour's distance from Varad. They appear to contain a very fine and volatile phlogiston, mineral spirits, calcareous earth, and salt. They are said to prove very serviceable against the gout, hysterics, melancholy, consumption, scurvy, &c. and may be used both externally and internally.

De Salubritate & Morbis Hungariæ Schediasma. Auct. Fred. Jac. Fucker. Med. Hung. 8vo. Lipsiæ.

The author vindicates his native country from the common opinion of unwholesomeness; and for this purpose exactly reviews its most common diseases: fevers, agues, intermitting fevers, diarrheas, dysenteries, &c. The plague rarely invades Hungary. The famous Hungarian fever is not peculiar to Hungary alone; (the words *hagymaz-sceptlô* denote any ardent fever;) this fever seems nearly related to the goal-fever. Upon the whole, Hungary appears to have been unjustly accused of being peculiarly unwholesome.

Jos. Mingoni, Patavini Prof. *Historia medica Thermarum Patavinarum, s. Observationum Medico-practicarum circa Morbos iisdem Thermis tractatos Centuria prima. 4to. Padoua.*

The warm baths in question were neglected, when the republic of Venice gave them to Prof. Mingoni, who caused the necessary buildings to be erected, and provided with proper accommodations; then removed thither himself in order to assist the patients; and has already procured them no inconsiderable degree of credit. Such was the occasion of this well written and valuable work, in which he relates the history of one hundred patients, most of them cured by bathing, drinking, &c. with an apparent veracity that does him much credit: as he not only records his successes, but also his miscarriages, in those cases where the baths proved either useless, or even hurtful.

Tubera Terræ, Carmen Jo. Bernardi Vigi, Rhetorices Professoris. Turin.

An elegant didactic poem on the Culture of Truffles, entirely in the taste of Virgil's *Georgics*; with whose beauties our author appears intimately acquainted. His poem consists of 997 verses, to which, an Italian translation is subjoined.

Nuova Esposizione della vera Struttura del Cerveletto umano di Vincenzo Malacarne. 8vo. Torino.

This anatomical description of the human brain is very minute, and appears to be accurate; though somewhat obscure, especially for foreigners, from a great number of new technical terms, and from want of plates.

Trattato de' Canali navigabili dell' Abbate Antonio Lecchi, Matematico delle L. L. M. M. 7. 4to. Milano.

The learned author relates in his introduction the several attempts to make rivers navigable, especially in Italy, and during the middle ages. The treatise itself abounds with excellent and chiefly practical instruction.

Sopra la Qualità dagli Effluvi de Baco de Seta. Discorso di Antonio Pimbiolo degli Engelsandi, nobile Paduano, Professore di Pavia. 4to. Padoua.

Grabiolo is said to have imputed a very dangerous and prevailing fever to the pernicious effluvia of silk-worms. Those who manage them, our author affirms, are subject to diseases of the lungs, and to consumption. This business ought therefore not to be allowed to be carried on in very populous villages; and the build-
ings

ings necessary for that purpose ought to be erected in airy situations: though silk-worms, strictly speaking, occasion no epidemical diseases.

Lettere di un Italiano ad un Parigino, intorno alle Reflessioni del Signor Cassini de Thury, sul Grado Torinese. 8vo. Florence.

Signor Cassini having published some remarks on the measurement of the degree of Turin, in the *Mercure de France*; his remarks are minutely answered by Signor Gaetano Cambiagi.

Istituzioni di Meccanica, d'Idrostatica, d'Idrometria, e dell'Architettura Statica e Idraulica, &c. dell' A. D. P. Frisi. With 7 Plates. 4to. Milano.

An instructive work, calculated for the use of the Royal Academy for Architects and Engineers at Milan. The author has every where applied theory to real practical, especially Italian cases; and interspersed several informations that will render his book instructive and valuable, even for proficients in these sciences.

Lettere sull' Aria infiammabile nativa delle Paludi. 8vo. Milano.

This book was originally published November 14, 1776, at Como, by Prof. Volta, under the title *Lettera al P. Carlo Giuseppe Campi sull' Aria, &c.* The second edition is much improved. It contains a great deal of new and agreeable information, concerning the native inflammable air, observed by the author near the Lago Maggiore, the Lago di Como, and several other lakes and springs.

Observations sur les Epizoties contagieuses, particulièrement sur celle qui a régné en Champagne, par M. Grignon, Chevalier. 8vo. Paris.

The epidemical distemper in question broke out at Neufville in Burgundy, in the autumn of 1775. Some cows became so mad of it, that they were shot. Mr. Grignon judged it a pestilential disease. Its description is compared with that given by Mr. Vicq d'Azyr of the famous great epidemy. Its smell was so dangerous, that several students of the veterinary art died by having much frequented the infected cattle. Dogs who had eaten of the flesh of the cows became mad, though the bite caused no hydrophobia. The author proposes burning brimstone, vinegar, &c. which are said to have produced large swellings, and some mitigation of the evil.

Histoire générale de Hongrie, depuis la première Invasion des Huns, jusqu'à nos Jours, par M. de Sacy. 2 Vols. 12mo. Paris.

This history is drawn up from Bonfinius, Isthuanfius, and other Hungarian chronicles. It begins with the invasion of the Huns, according to Mr. De Guigne's system; consists of 12 books, and ends with the year 1748. Had the author availed himself of Mr. Pray's works, his performance would have remained free from several mistakes, into which he was led by his vouchers. To each volume some notes are subjoined, containing geographical, genealogical, and statical illustrations, and some anecdotes.

Essai Chronologique, Historique & Politique sur l'Isle de Corse, par Mr. Ferrand du Puy. 12mo. Paris.

If this writer be not well informed, he is at least a very zealous French patriot. He endeavours to point out the advantages accruing to France by the possession of Corsica. He asserts that the inhabitants of that island had dwindled down to fourscore thousand persons; and that their number have increased one sixth, since its conquest by the

the French: but in his opinion, the Corsicans owe to them, not only this very considerable increase of their population, but many valuable improvements and refinements in their manners, as well as the coquetry of their fair ones, and their consciousness of their own charms, &c. &c.

MONTHLY CATALOGUE.

P O L I T I C A L.

Anticipation: containing the Substance of His M——y's most gracious Speech to both H——s, of P——l——t, on the Opening of the approaching Session, together with a full and authentic Account of the Debate which will take Place in the H——e of C——s, on the Motion for the Address, and the Amendment. 8vo. 1s. 6d. Becket.

PERSONAL mimickry may be productive of misery as well as entertainment—at the same time that it makes hundreds laugh for one short evening, it may make a worthy individual, a whole family perhaps, wretched for life. Such is not the fate of literary imitation, of mimickry of style—it is here the bad only who are ridiculed, the worthless alone who can be held up to laughter; and this, not for having a lame leg or a distorted body, but for an unequal manner and a disjointed style, a censure which if they cannot remedy the misfortune, they may at least avoid by ceasing to deserve it.

The witty and original pamphlet before us contains an account of the debate, which, it was supposed, would take place in the h——e of c——ns upon the K——g's Speech. The characters of the speakers are drawn by the hand of a master. So strong is every line, so true is every feature, that there is hardly an individual in the groupe, who, seeing so striking a resemblance of himself, recognizing his own very air, attitude, and manner, must not stare and wonder, with Pope,

'How the devil he got there.'

Could we spare room, we know not that we should gratify our readers by copying any one of these inimitable paintings, since every portrait is so perfectly the man for whom it is designed, that we should be afraid of offending the honourable gentlemen by exhibiting them in our Review.

This most truly original piece is said to be the production of the author of 'The Wreath of Fashion,' and 'The Project.'

Great Britain undeceived in the Conduct of Government and Views of America. 12mo. 1s. 6d. Cadell.

The vague, unsequential speculations of some political declaimer, who appears to be strongly actuated by an ungovernable itch of writing.

Cor-

Considerations on the Mode and Forms of a Treaty of Peace with America. 8vo, 6d. Dilly.

In the opinion of this *sage* politician, Great Britain cannot obtain peace with America on any other terms, than by acknowledging the independency of that country.

A Plan of internal Defence, in the present Crisis. 8vo. 1s. Shatwell.

This plan consists in regulating the militia in such a manner, that all those who have been properly disciplined may, if any invasion should happen, be immediately embodied.

De Jure Coloniarum inter et Metropolem apud Priscos. 12mo. 1s, 6d. Cater.

This little treatise is said to be printed at Geneva, but there is reason to suspect its being a domestic production. Of whatever country, however, it contains several just and pertinent observations on the respective rights of colonies and parent states.

Considerations on the important Benefits to be derived from the East India Company's Building and Navigating their own Ships. 8vo. 1s. Almon.

This author attempts to prove by calculation, that the Company, in the first instance, may bring home 9,500 tons of goods from China, Bencoolen, and Bombay, for £.171,000 — and 5,500 tons from Coast and Bay, £.110,000 — in the whole, £.281,000; which is £.258,259 per annum less than they paid on average of six years, to 1772. And by all the succeeding ships having the first cost and outset discharged by the balance profit arriving from the first sett, they will continue to bring home the whole of the investments at £.15 per ton, which will then be a farther saving of £.56,000 in the whole, to the amount of £.314,259 per annum, which is considerably more than the present dividend paid to the proprietors, and this without any risque, and with a very trifling advance in cash from the Company, for which even there is an allowance of 5 per cent. interest.

In a former Review (July last, p. 80,) we declined entering upon any detail of this question, which we doubted not would be maturely considered by the court of directors. The question has now so repeatedly been forced upon the public, it is become our duty to notice it. The prudence of this gentleman's scheme will depend upon the truth of his calculations. To build and navigate for ourselves, *to go to the first hand*, as we say in common life, holds out a flattering prospect of success, but too frequently leads to distress and ruin. We hope the Company, by grasping at too much profit, may not lose what they at present enjoy.

This pamphlet might have been written in a more calm, dispassionate, and liberal manner, without weakening the force of the author's arguments.

Stri-

Strictures on a Pamphlet entitled 'Considerations on the important Benefits to be derived from the East India Company's Building and Navigating their own Ships.' 8vo. 1s. Sewell.

This and the two subsequent publications appear to have been occasioned by the foregoing. The *Strictures* before us do not seem to take the readiest path for settling this question, because they disclaim calculations in the consideration of a question which altogether depends upon calculation. The Company, however, may gather some serious advice from a humorous paragraph in these *Strictures*.

'On the same authority of his *bare word*, rests the other assertion, "that this evil can be remedied by the Company's navigating their own ships;" unless the reader will take for a proof of it calculations, whose accuracy has been already noticed, and which, from the *consequential* proofs drawn from them, appear to have been made in the same sagacious spirit of oeconomy, with that of the prudent Hibernian, who having occasion to go twice or thrice a-year to Windsor, thought it to unreasonable to be made pay a guinea for a chaise, when he could go in a carriage of his own for the bare expence of turnpikes, that he directly bought a coach and horses to save the difference.'

An Address to the Proprietors of East India Stock. In consequence of the Errors and Mistakes in some late Publications, relative to their Shipping. 8vo. 2s. Nourse.

This pamphlet, though occasioned by the '*Considerations*,' is principally employed in the defence of a former publication by the same author*, on which the '*Considerations*' had observed. The '*Address*' only recommends the question to the serious consideration of the Company—which it surely deserves! The calculations, by which the advantages of building and navigating were proved, are in some measure refuted by an estimate of the cost of a Swedish ship.

Every Merchant not his own Ship-builder. Addressed to the Proprietors of India Stock. 8vo. 1s. 6d. Murray.

This seems to be intended as a full answer to the *Considerations*. Ridicule, serious argument, and calculation are all called to assist in the attack. What the Company are told they will gain by building and navigating, we have already seen. This gentleman, upon exactly the same plan of calculation, says they will lose, at the end of six voyages, 2,841,760 l. One of these arithmeticians must be egregiously wrong. We have only to express our wishes that the India Company may deliberate with caution and decide with prudence. Perhaps they ought to be more upon their guard against any thing which is well written on either side of the question, than against the honest ebullition of hasty conviction.

* See Crit. Rev. vol. xxxix. p. 89.

M E D I C A L.

The Case of a Hydrophobia. By Dr. Fothergill. 8^{vo}. 1s. Cadell.

This Case, written by Dr. Fothergill, is reprinted from the fifth volume of Medical Observations and Inquiries, for the purpose of rendering it more generally known, and has already been noticed in our Review*. Subjoined to it are some Remarks, and additional directions for the treatment of persons bit by mad animals.

P O E T R Y.

A Supplement to the Court of Adultery. 4^{to}. 1s. Smith.

The story of an intrigue at St. James's, propagated by that wicked, that abominable demon, called Scandal, is the subject of this little flimsy satire.

An Elegiac Poem in Blank Verse, on the Death of the reverend Mr. A. M. Toplady, A. B. By John Fellows. 8^{vo}. 6d. Mathews.

Michael and Gabriel, attended by a squadron of angels, are ordered to descend,

‘And bring the faint in triumph thro’ the skies.’

Extraordinary preparations are made on this occasion:

‘Fix’d to the chariot stand the steeds of fire,

Which beat with burning hoofs the sounding plains,

And snorting toss on high their beamy heads,

Reluctant to the rein.—

‘—The glad chiefs

Prepare their trophies, and with heavenly pomp,

Worthy the great occasion, swift descend.’

In the mean time Michael and Gabriel discourse together on the virtues of the faint, ‘his powerful, soul-affecting strains, and the wondering crouds, which hung on his precious lips.’—How oft, says Michael,

‘How oft, amongst the happy sons of light,

Hath the Redeemer spoke his servant’s praise;

And, smiling, held him up to heavenly view,

As a defender of his righteous cause?

Mention’d his labours, and his holy zeal

With approbation: and enjoin’d the throng

Of listening cherubs to adorn their harps

With flowery garlands, and prepare new songs

Against the joyful, the appointed day

Which brings him to the skies.’

In this degenerate age, no such saints are to be met with any where, but in the Tabernacle, and at the Lock! or if there are, the poets who record their virtues, do not canonize them with so much assurance.

* See Crit. Rev. vol. xlii. p. 434.

An Elegy on the Death of the rev. A. M. Toplady, A. B. late Vicar of Broad Hembury, Devon. 8vo. 6d. Matthews.

The production of an inferior poet, 'a youth of twenty, one of Mr. Toplady's constant hearers.'—This gentleman introduces the Deity giving a crown to Mr. Toplady, with this eulogium :

'Wear it, my herald, thro' eternity.'

He then assures us, that, in eloquence and harmony, the saint is equal to Gabriel :

'Not Gabriel's self can loftier anthems raise
To higher notes, to give the Saviour praise.'

The poets of the Tabernacle and the Lock do not seem to consider, that it is impudence and presumption to anticipate the decisions of Infinite Wisdom, by placing their poor sinful brethren on thrones of glory, and holding them up as patterns of imitation to the angels.

D R A M A T I C.

The Gipsies; a Comic Opera, in Two Acts, performed at the Theatre-Royal in the Hay-market. 8vo. 1s. Cadell.

A translation, indifferently executed, of a little piece, entitled, *Les Bohémiens*, which can claim so small a share of merit, that it might, without any prejudice to the public gratification, have still remained unknown to an English audience.

Rose and Colin, a Comic Opera, performed at the Theatre-Royal in Covent-Garden. 8vo. 6d. Kearsly.

A trifling French production, rendered yet more insipid by the translator.

The Wives Revenged. A Comic Opera, performed at the Theatre Royal in Covent Garden. 8vo. 6d. Kearsly.

Another operatic effusion, of the same original and character.

D I V I N I T Y.

The Conquest of Canaan: in which the Natural and Moral State of its Inhabitants; the Character of their Conquerors; with the Manner and Design of their Conquest, are considered. By John Martin. 12mo. 8s. Buckland.

In the first part of this work the author describes the boundaries, the extent, the divisions, the prospects, the productions of the land of Canaan, the natural and moral state of its inhabitants, &c. He then proceeds to the narrative, containing a short account of the Israelites, from the time of Abraham to that of Moses; and a more circumstantial history of their departure from Egypt, their journeys through the wilderness, and their settlement in Canaan.—In an Appendix he subjoins an epitome of the Jewish history from Joshua to Jesus Christ.

In this work he has not aimed at either an air of originality, refinement of sentiment, or elegance of style. He has confessedly availed himself of the labours of others, by extracting from

from their works whatever was applicable to his purpose; and has related every thing in plain, familiar language, and frequently in the words of the common translation of the Bible. The whole is drawn up in a clear and methodical manner; and is very properly calculated to give the reader a competent knowledge of the Jewish history; especially that part of it, which relates to the conquest of Canaan.

M I S C E L L A N E O U S.

A Memoir of some principal Circumstances in the Life and Death of the reverend and learned Augustus Montague Toplady, B. A. late Vicar of Broad Hembury, Devon: to which are added, written by himself, The dying Believer's Address to his Soul, and his own Last Will and Testament. 8vo. 6s. Matthews.

The author of these Memoirs informs us, that Mr. Toplady was the son of Richard Toplady, esq. a captain in the army; that he was born at Farnham in 1740, educated at Westminster-school, and Trinity-college, Dublin, received orders in 1762, and some time afterwards inducted into the living of Broad Hembury, in Devonshire; that, finding his constitution impaired by the moist air of that place, he removed to London, preached twice a week in the chapel belonging to the French Reformed near Leicester-fields; that he died August 11, 1778, and was buried in Tottenham-court chapel.

The author expatiates pretty largely on his ministerial labours, and his exemplary piety in his last illness.

In his Will, Mr. Toplady has expressed his confident expectation of heaven in these full and positive terms:

‘ I have not the least doubt of my election, justification, and eternal happiness, through the riches of his everlasting and unchangeable kindness to me in Christ Jesus his co-equal Son; my only, my assured, and my all-sufficient Saviour: washed in whose propitiatory blood, and cloathed with whose imputed righteousness, I trust to stand, perfect and sinless, and complete, and do verily believe that I most certainly shall so stand, in the hour of death, and in the kingdom of heaven, and at the last judgement, and in the ultimate state of endless glory.’

Our readers may make what reflections they think proper on this passage. Mr. Pope, in our opinion, speaks with more propriety, when he says,

‘ Hope humbly then; with trembling pinions soar:
Wait the great teacher Death; and God adore.’

To these Memoirs is annexed a Catalogue of Mr. Toplady's Publications, which amount to sixteen. Most of them are sermons, or small tracts. His capital performance is entitled *Historic Proof of the Doctrinal Calvinism of the Church of England*, in two volumes, 8vo. 1774.

A Year's

A Year's Journey through France, and Part of Spain. By Philip Thicknesse, Esq. *The Second Edition with Additions.* 2 vols. 8vo. 1l. 1s. Brown.

In June 1777, we gave an account of this work *, which appears to be considerably enlarged in the present edition, if not with a variety of new materials, at least with farther proofs of the author's observation and vivacity.

We formerly observed, that these Letters discover a competent knowledge of the world; and we may add, in its favour, likewise an acquaintance with literature.

A Sentimental Diary, kept in an Excursion to Little Hampton, near Arundel, and to Brighthelmston, in Sussex. Small 8vo. 2s. Ryall.

The author of this Diary treads in the steps of the late celebrated Mr. Sterne, whose manner he has imitated with considerable address. We therefore doubt not of his affording amusement to those readers who take pleasure in productions of the light and fantastic kind.

A Chronological Abridgment of the Life and Reign of Henry IV. King of France. 12mo. 2s. Newbery.

This little volume is intended for the use of those who may not have leisure to read a more copious detail of the subject. The compiler has mentioned all the important events in this interesting reign; but they are treated with too much brevity to afford sufficient historical information.

A List of the Officers of the Militia of England and Wales, for the Year 1778. 8vo. 1s. 6d. Almon.

This list contains likewise the number of militia raised in each county, with the names of the lord-lieutenants and agents.

The London Directory. 8vo. 1s. Lowndes.

A pamphlet of acknowledged utility to the inhabitants of the capital.

A new Cure for the Spleen. 8vo. 1s. Wenman.

Consisting of jests, and such *funny* recreations as may afford some entertainment to persons of a risible disposition.

Genuine Memoirs of Joshua Crompton. 8vo. 6d. Crowder.

In this pamphlet we meet with a variety of anecdotes, tolerably well related, and which may prove useful, by delineating the artifices of sharpers, swindlers, and rogues of every denomination, that infest this metropolis.

The Trial of Thomas Boulter and James Caldwell, two noted Flying Highwaymen. 8vo. 6d. Crowder.

These trials are said to have been faithfully taken in court, and appear to be genuine.

* See Crit. Rev. vol. xliij. p. 449.

